The Churchman.

REV. WILLIAM WALTON, A. M., EDITOR. "The Church of the Living God, the Pillar and Ground of the Truth." VOLUME XIX. NO. 14.—WHOLE NUMBER 950.

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Daily Public Worship.

PUBLIC WORSHIP is celebrated, every Week-day, in this city, and Brooklyn, as follows:

In Trinity Church, ... At 9 A. M. and 3 P. M.
In All Saints' Church . . . . 6 1-2 "
In St. Luke's Church . . . . 8 " 6 1-2 "
Holy Communion every Sunday at 7 A. M., except 2nd Sunday in the month, at the usual hour.
In St. Clement's Church . . . . . 8 " P. M.
In Calvary Church . . . . 8 " and 6 "
In Church of The Annunciation . . 6 " and 6 "
In Church of The Holy Communion . 7 1-2 and 6 "
On Fridays, evening Prayer, with Lecture, at 7 1-2 P.M., and on Saints' Days a second service, Lecture and Offertory, at 11 o'clock A. M.
In Emmanuel Church . . . . 8 A. M., and 6 P.M. on Fridays and Holy Days.
In Church of The Holy Apostles . . 9 "
In Grace Church Brooklyn Heights, 8 " and 6 "

Calendar for June.

2. Ember Day.
3. Trinity Sunday.
10. First Sunday after Trinity.
11. St. Barnabas the Apostle.
17. Second Sunday after Trinity.
24. Third Sunday after Trinity.—The Nativity of St. John the Baptist.
29. St. Peter the Apostle.

July.

1. Fourth Sunday after Trinity.
8. Fifth Sunday after Trinity.
15. Sixth Sunday after Trinity.
22. Seventh Sunday after Trinity.
25. St. James the Apostle.
29. Eighth Sunday after Trinity.

Poetry.

For the Churchman.

An Evening Hymn.

I

God! to whom by night or day,
Hosts unnumbered homage pay:
Bid Thine angels, while we sleep,
O'er us ceaseless watch to keep.

II.

Saviour! by Thy blood atone
All the ills that we have done—
Sins of thought, of word and deed,
Since for these Thou once didst bleed.

III.

Holy Spirit! May Thy light,
Through the darkness of the night,
Sanctify our thoughts and dreams—
Shedding o'er our souls its beams.

Glory, Glory, Glory be
To the Blessed Trinity!—
Night by night, and day by day
Ever will we homage pay.

Ionah.

Selected Matter.

Some Historical Notices

CONNECTED WITH THE ORIGIN OF GENEVA COLLEGE.

In a note to the address of the Rt. Rev. Bishop DeLancey to the late Convention of the Diocese, the Bishop gives a series of historical facts, to show that the College at Geneva was designed originally to be an *Episcopal* College. The facts are of course, in that brief note, but barely indicated. A fuller exposition of them, with the addition of a few others may not be uninteresting. The College is an object of interest to Churchmen within and without the Diocese, though not so much so as it ought to be—and to some it may become an object of more interest, when they know how much it was, in its design and origin, the work of Bishop Hobart.

To name him as the founder, as in fact he was more than any one or all else, is to prove the point that it was designed to be an Episcopal College. It was indeed no part of the design in its establishment, to exclude any class of students from the full enjoyment of its advantages or, as Bishop Hobart expressed it "to impose any restraint upon their religious principles;" but it was the design to establish a college "which should combine an accurate and extensive course of literary and scientific education, with a system of religious worship and instruction, according to the principles of the Protestant Episcopal Church."—(Jour. N. Y. Conv. 1822, p. 39.)

There were already numerous colleges in the country, but, almost without exception, they were non-Episcopal. Established by the different religious denominations, not only for the promotion of learning but religion, they were of course managed according to the distinctive views of their founders. From the want of Church colleges, they were crowded by young men from Church families, who were therein receiving their education in morals and religion, as well as in literature and science, listening to theological lectures, studying perhaps theological text books, and attending daily and weekly devotions, which were framed according to the views, and breathed the spirit of the founders, or present managers of these Institutions.

About that time, there was a religious power in operation and expanding itself in the American colleges, which could not but increase the solicitude of intelligent Churchmen to have colleges under their own direction. "Revivals in Colleges" were systematically prayed for, labored for and managed for. The machinery of excitement was put in motion within the walls, and the solemn duty of securing "the one thing needful," was made to consist in falling in with the movement, and accepting its impulses.

I make no comment upon these things. They are past. But thoughtful Churchmen could not, in view of them, do other than desire to see colleges, in which their sons might enjoy the value and healthful influence of the prayers and teachings of the Church, and be trained up in all soberness "in the way they should go," in pursuance of the vows which had been made for them in their baptism, and in harmony with the principles, which their parents and sponsors had professed in their names to believe.

To unfold the history of the origin of Geneva College, it must be premised, that in Jan. 1813, the Vestry of Trinity Church, N. Y., made an annual grant of $750 to the academy at Fairfield, on condition, that the Principal should be a clergyman of the Church, and give classical and theological instruction to eight young men in preparation for Holy Orders. There were then only six clergymen within the bounds of our present diocese, and the object was to increase the number by increasing the facilities for education.

This grant was made at first for seven years, and afterwards continued at the pleasure of the grantors.

In 1817, the General Convention took measures to establish the General Theological Seminary. The next General Convention in 1820 removed it from New York to New Haven. The Convention of New York, in the autumn of the same year, proceeded to make provision for theological education, as had been before contemplated, within the Diocese and instituted the *Protestant Episcopal Theological Education Society*, with power to establish schools, professorships and scholarships—and to do whatever else might be necessary.—(Jour. N. Y. Conv. 1820, pp. 16—22, and 25.)

The managers of the Society proceeded to organize two schools, the principal one in New York, the "branch school" in the interior. Geneva was the place contemplated for the interior school, and the Vestry of Trinity Church, on the 8th of Jan. 1821, resolved, that, if the managers of the Society should establish the "branch school" at Geneva, they would transfer to that seminary the annual donation of $750, which had been granted to Fairfield.

The managers, 8th Feb. 1821, resolved upon Geneva on condition that the inhabitants would erect a suitable building for the accommodation of the theological students. A subscription for this purpose was immediately commenced, (a copy of the subscription paper is printed in the note to Bishop DeLancey's address above referred to,) one of the present College buildings, Geneva Hall, was begun, the transfer was made and the Rev. Dr. McDonald, the Principal and theological professor in Fairfield Academy, became Principal of the Academy at Geneva, and a professor in the "branch theological school" connected therewith. Theological instruction commenced in June, 1821, and in a short time there were *eight* divinity students. The site of the building was selected by Bishop Hobart, and in the subscription paper it was intimated that it was the purpose of those who thus established the theological school, to have the Academy elevated to the rank of a College.

In March, 1821, Mr. Sherred died, leaving a large legacy to a college school or seminary, for educating young men for Holy Orders, "which should be established within the state of New York, under the direction or authority of the General Convention of the Protestant Episcopal Church in the United States, *or* of the Convention of the Protestant Episcopal Church in the State of New York." In the opinion of the best legal counsel of New York, the schools organized by the Protestant Episcopal Theological Education Society, were entitled to this legacy, but the Convention of the Diocese of New York, at once opened the way for the return of the General Seminary to New York, and its consolidation with the Seminary established under its authority, if such should be the wish of the General Convention, and if it could be done "upon fair and correct principles, so as to preserve all the essential provisions and regulations of the Diocesan Seminary, and to secure a just influence in the government and control of the General institution to each Diocese, within which contributions may be obtained towards its funds."—(N. Y. Jour. 1821, pp. 37 to 47, and 67 to 69.)

A special General Convention met Oct. 30, 1821—the General Seminary was removed to New York and permanently established there in conjunction with the Diocesan Seminary, and the "branch school" at Geneva became a "branch" of the General Theological seminary.

When the "branch theological school" was fixed at Geneva in connection with the Academy, it was the wish of its founders, as before intimated, that the Academy should be raised to the rank of a college. Bishop Hobart, in his address to the Convention of New York, in Oct., 1821, says of it, "Indulging the reasonable expectation, that the Academy there will, at some future period, be advanced to the privileges of a college, we must be forcibly struck with the immense advantages of the contiguity of our theological school to an institution of this description. The principal school in the city of New York, and the branch school at Geneva, both enjoying the advantages of colleges, in which there will be no influence unfriendly to the Church, will be placed under as commanding circumstances, as could well be expected."—(Jour. of 1821, p. 21.)

In January, 1822, the Trustees of the Geneva Academy petitioned the regents of the University for a college charter. Bishop Hobart wrote to Lieut. Gov. Taylor, Chancellor of the Board of Regents, March 13, as follows:—"Dear Sir, I hope you will permit me respectfully to call your attention to an application from Geneva for a charter for a college. I understand there is a similar one from Ithaca [for a Methodist College] and may not both be granted, on the principle, that whenever a denomination of Christians raise funds to a certain amount for a college, it is expedient to grant them a charter? Would not the security which this would give to every denomination as it respects its influence in literary instruction, the impartiality which this would discover, the removal of all causes of jealousy, and the competition, which would thus be excited among the various colleges for public patronage, more than counterbalance any disadvantage, which might arise from the multiplication of colleges? And after all, those only would be eminent, which were deserving, and degrees would be estimated according to the character of the college which conferred them.

The establishment of a branch of the theological school of our Church at Geneva, leads to an earnest wish, that the powers of a college may be granted to the Academy there. Union College and Hamilton are de facto under Presbyterian influence, and subservient to Presbyterian views in a great measure. All that the Church would wish is an opportunity to employ her means as she may think proper for the advancement of literature and religion, having of course no objection to the same opportunity being enjoyed by others.

May I presume, Sir, that you will give these suggestions an indulgent consideration, and believe me to be with great respect,

Your obedient friend and servant,

J. H. Hobart."

Bishop Hobart wrote also to other members of the Board. In a letter to Dr. McDonald soon after the provisional charter had been granted, he says, "the moment I heard it [*i. e.* that the application had been forwarded] I took all the measures in my power to promote its success, and addressed letters to *several of the Regents*. You, who know *how much I have thought, and how much I have planned and labored for this object*, can readily conceive my gratification at seeing it thus far accomplished, sooner indeed than I could have expected. Providence has favored us. I am the more gratified, as I have found it difficult to make the Clergy and others in this quarter feel as I have felt on this subject."

The Bishop, who was the principal mover in the whole business, expresses still more fully his views and feelings in his address to the next Convention of his Diocese, in Oct., 1822. "As connected," says he, "with this subject, it is with the highest gratification that I inform you of the incorporation of a College at Geneva, in this state. With the exception of Columbia College, which, eminently useful and respectable as it is, must, from obvious circumstances, accommodate almost solely the citizens of New-York, the colleges of this state are under the management of non-Episcopalians. Extending our views to the other States of the Union, the numerous colleges that are established in various parts, with increasing funds and influence, are, with one or two exceptions, under the same control. The fact is an *alarming one*, and were it not for the very peculiar circumstances of depression and difficulty under which she has labored, and which rendered all her exertions necessary for providing the means essential to her existence, *would be a disgraceful one to our Church*. The union between science and religion, in their reciprocal influences, are so intimate and powerful, that no religious community can flourish where that union is not recognized, and that influence maintained in literary institutions and colleges subject to its paramount control. There is no instance of any universities or colleges in the Christian world, in which some religious denomination has not, directly or indirectly, predominating influence. The causes of this may be traced to the intimate union between science and religion, and to principles deeply seated in human nature. And it is believed that no universities or colleges, whatever may be their professions, will long be managed on any other footing. But, without digressing into these general views, *it is surely obvious that Episcopalians, in common with other Christian denominations, ought to have colleges in which their candidates for orders may receive preparatory instruction, and in which they may have an opportunity of educating their sons under circumstances most favorable to their being confirmed in those principles and views of religious truth, maintained by the Church of which they are members.*

"An eminently favorable opportunity of obtaining a college of this description is now afforded. The Regents of the University in this state, recognizing the rights of all religious denominations to colleges of their own; and viewing, in the competition thus excited, results highly favorable to the general interests of science, have, with great liberality, granted conditional charters for two colleges, one at Ithaca, and the other at Geneva: the former of which, it is understood, will be under Methodist influence, and *the latter under that of our own Church*. Not that there is to be exacted any religious test for office, or any exclusion from the benefit of these institutions of those of other denominations, or any restraint imposed on the religious principles of the students, or any obstacles presented to their worshipping where they may think proper. But it is presumed that, without infringing on the rights or privileges of others, these institutions will be managed as other institutions are, with an especial reference to the interests of those religious denominations who have the principal control over them.

"In my address at the last Convention, I took the liberty to allude to the eminent advantages of Geneva as the site of a literary institution, and I much question whether, in any part of the continent, a place can be found, uniting so many advantages for a college which is to accommodate Episcopalians generally. Central in its situation in reference to the Western and Atlantic states; immediately contiguous to the canal, the great water communication between them; in a country that is destined to be the garden of America, affording from its soil the richest products, and in its numerous lakes and diversified surface, the most interesting and picturesque views, the healthy village of Geneva unites all the local requisites for the site of a literary institution. *Our Church has now an opportunity of obtaining a college that may be made, in all respects, to answer her wishes*; and much as it is to be desired that Episcopalians, laying aside all local jealousies and partialities, should unite their liberal and zealous efforts in the establishment of an institution that will be honorable to their Church, and productive of calculable and lasting benefit. It is believed that the institution may be so organized as to present powerful inducements to general support."

This part of the Bishop's address was referred to a committee, which reported the following resolutions: "*Resolved*, that this Convention is deeply impressed with a sense of the advantages which would result from the establishment of a college, combining an accurate and extensive course of literary and scientific education, with *a system of religious worship and instruction, according to the principles of the Protestant Episcopal Church*, and that in their opinion the local situation of Geneva and the conditions of the charter recently granted to the college proposed to be founded in that village, are eminently favorable to the attainment of these objects."

"*Resolved*, that the Bishop and Standing Committee of this Diocese be requested to prepare and carry into effect, by and with the advice of the Trustees of the proposed college, such a plan for the collection of funds and the endowments of a college, as may seem to them best fitted to promote *the general and permanent interests of the Church, and to recommend the institution to the patronage and confidence of Episcopalians*, throughout the United States."—(Jour. of 1822, p. 39.)

In the report on the state of the Church, at the next General Convention in 1823, it is spoken of as a matter of public congratulation to the whole Church, "that there is now a prospect of securing at Geneva, in this Diocese [New York] *what has been so long a desideratum in our Church, a college, to be under the management and direction of its members.*"

[To be Continued.]

Communications.

For the Churchman.

Presby'n Clergyman looking for the Church.

Entered according to Act of Congress in the year 1849, by John W. Mitchell, as Treasurer of the Gen. Prot. Episcopal S. S. Union, in the Clerk's Office of the District Court of the Southern District of New York.

CHAPTER IX.—LITURGIES. [Concluded.

Again, What is the great business of the sanctuary? Worship. "My house shall be called the house of prayer for all people." How readeth the sectarian gloss? "My house shall be called the house of *preaching*." In former years I often went to my Church under feelings indescribable, of oppression and grief, that the pulpit—the pulpit—was the great central object around which my congregation were assembling, and that, could I have asked them, one by one, "Friend, why comest thou in hither," probably without exception, the answer would have been, "To hear the sermon." O, I have longed, a thousand times, to come down from the lofty pulpit, and lie low among my fellow-sinners at the throne of grace. But, the sermon—the sermon—the sermon—preach—preach—preach—was the everlasting cry. Even if our little ones could tell at night the text—the text—the text—it was enough. Is he a good preacher? Are his sermons eloquent—rousing—interesting—intellectual? Never was it asked on earth, in the selection of a pastor, are his prayers elevating—are they edifying—are they meet for the high purposes of worship? No! The preacher—the preacher—is the living symbol, the *Grand Lama of Presbyterianism*, around which the people gather. In attempting, fruitlessly, in my humble sphere, to resist the overbearing tide, and to restore devotion and the Scriptures to their place in the worship of God, I encountered only the rebukes of my "most intelligent and pious" elders, not only for tempering my prayers with "the chaste fervor of the Episcopal liturgy," but even for closing at least one prayer on Sunday, with the prayer which the Lord has commanded us to "say"—and this, although I conformed to the important order of Cromwell's High Parliament, in saying it at the end, rather than, as did the Church of England, at the beginning of my prayer. One of my elders happening to make this complaint to the late venerable Doctor Milnor, the venerable divine replied, "Well, really, Mr. S., it seems to me, brother —— has very good authority for using that prayer." But Mr. S. had come from a land that is said, some years ago, to have resembled heaven, chiefly in its color, and that, in its palmier days, made it a statutable offence to eat mince pies at Christmas—to salute one's wife upon the Sabbath—to pray at a Christian man's funeral—or to say the Lord's prayer in meeting.

Let me take breath. I entered, now and then, an Episcopal Church—nothing shocked at the Low-Churchman's mitre, which there I might have seen—the symbol of her apostolic order—nor at the High-Churchman's cross, which I sometimes saw—the symbol of her Evangelical faith. If I entered with my hat on my head, or the world on my lips, the altar, the glorious altar, looked me reprovingly in the face, and said, "The place where thou standest is holy ground." The priest came in, in the white linen which the Lord commanded among a people whose salvation he had at heart, and, kneeling low among his flock, joined with them, and they with him, in the great business of the sanctuary. He then went into the pulpit—not, as I had elsewhere seen, to gaze around complacently upon an audience—but, remembering that he was dust himself, to fall again, upon the ground beneath him, into the dust before God. A sermon, not elaborate nor ostentatious, but generally Scriptural and simple, ended, as it began, with prayer; and the whole was followed by a reverential silence, and a pause for secret recollection and petition among the worshippers—contrasting much with the hurried exit I had seen from a Presbyterian meeting, where overshoes, hats, canes, gloves, shawls, bonnets, overcoats, were adjusted, and the worshippers, or rather, the "hearers," were equipped for the street, before the benediction had been pronounced. What ideas Presbyterians may have of the benediction, it is needless to inquire; but the confusion in the congregation, while the minister is pronouncing it, savors somewhat of the *opus operantis* of a Popish priest, the benediction accomplishing its full mission, irrespectively of the faith or attention of the recipient.

It must be evident to my readers, that the whole atmosphere of sectarianism had now become to me uncongenial and unwholesome. To be losing my time and patience, and to be injuring my devotional taste and temper with the "gifts" of the brethren in a stupid prayer-meeting, when I might be wafted toward heaven in the sublime strains of a holy liturgy—to be frequenting a more public service, where prayer was curtailed, and holy Scripture almost excluded, and a few short verses of rhyme sung only as an interlude or rest—and all this done systematically, to make room for a labored sermon, often containing, unawares, in flowers of reasoning and rhetoric, the seeds of neology and infidelity—to be advocating a baptism that had lost its inward and spiritual part, and was limited severely in its application to a certain number—to be upholding a more awful sacrament degenerated into an external and unessential rite, and administered in a mode, and received after a manner comporting well with the new ideas of its virtue—in short, to be fruitlessly contending with continual hindrances to my devotion and salvation, in the uncongenial and unseemly things remarked in the foregoing chapters, and, as a minister, to be perpetuating a system thus tried and found wanting—when, by a single step, I might, (by paying a price, it is true,) enter the larger liberty of a Church which breathes, and believes, and prays, and praises as she did when Irenæus, Ignatius and Polycarp beheld her glory, and the noble army of her martyrs died for her, as the pure spouse of Christ—all this had now become a burden too great for me to bear.

Yet, if a Presbyterianism, such as my fancy had many a time imagined, could at this moment have been presented to my mind—that should have made the Scriptures conspicuous, and worship the great business of the sanctuary—that should have met the wants of a longing heart with a rich and noble, wholesome liturgy, all radiant with the gems of truth and holiness—that should have placed the sacraments under guard of an inviolable form, as being Christianity itself in epitome—a Presbyterianism, in a word, with a moderate attachment to old paths and landmarks—my inquiries might here have ended, and I have continued in the traditions of my childhood. Again and again did the question recur, Why can we not have a Presbyterian Church after the model that so many wish for? And again and again, did the disheartening answer fall like lead upon my ears—"They are not for you." They are incompatible with the genius and destiny of the Presbyterian system. Its destiny is, *always to lose—never to recover*. Its genius is, *never to believe, always to reason!* Certain ideas of religious "liberty," enough to make one tremble as he reads the predictions of St. Peter and St. Jude—a new theory of religious "progress" and "development,"—a certain vanity of "private judgment,"—a preference of hebdomadal religion and spasmodic piety—a singular opinion of spiritual "gifts"—and a more singular fancy, that every man praying to be led by the Spirit, is actually so led, in his interpretations for himself—not only prevail coextensively with the system, but are so essential to its very texture, that they must be forever fatal, not merely to all endeavors to revive liturgical and Scriptural worship, but, as we shall presently see, to all movements toward the recovery of the primitive faith.

CHAP. X.

INFLUENCES UPON CHRISTIAN CHARACTER.

A satisfactory discussion of the influences of sectarian faith and teaching on the promotion of moral and religious character, would occupy, I fear, a larger space in the columns of a weekly journal, than the patience of its readers would allow. Yet I think it necessary to indicate the subject, as one that, in the most painful manner, compelled me to believe, that those influences, under the most favorable circumstances, and in the least exceptionable forms, are entirely inadequate to the mighty task of renewing the heart and life into the image of Christ, and that they almost invariably generate and countenance such unpardonable defects and blemishes, such incongruities, excrescences, and inconsistencies, in individual character, as to have left upon my mind, after careful observation, the sorrowful conviction, that sectarianism had brought to mankind in fact "another gospel." The subject is full of grave and frighful interest. Truth and charity demand its discussion. I do not shrink from it. I purpose some day to resume it, and to trace in its *moral* consequences the great Luthero-Protestant "articulum ecclesiæ stantis vel cadentis." But, for the present, I will spare the reader.

One of Three Hundred.

For the Churchman.

End of the Rainbow.

NO. II.

One of the paramount felicities which Churchmen are tempted to suppose they shall secure by running after Romanism, is an especially satisfactory and *reverent* celebration of public worship.

We remember how much the Newman section dwelt upon that in their writings, especially in the latter numbers of the British Critic; speaking strongly against the pride and worldliness exhibited in Church congregations, and eulogizing the Romanists, especially of Belgium, for their deep and proper devotion. [Yes, reader, the Romanists, not near by, but of Belgium, like the end of the Rainbow, at a distance.]

We remember also how much Mr. Ward, in his Ideal, dwells on that feature of the two religious bodies; rising into eloquent praise of Roman devotion, and sinking into angry rebuke of English ease and gentility. [Mr. Ward also draws his samples from the continent; it is not at home, but far off that he discovers the bright attraction.]

And we remember, too, how in our land the same contrast has been insisted on, not only in public Romanizing efforts, but in private proselyting conversations. This contrasted description of the devotion of Romanism and the Church is always and strikingly a feature in Romanizing novels. It is so in Grantly Manor, it is so in Cleavland; it is so in Geraldine. Devotional acts of Papists are paraded, and the worshippers captivate by their humble and wrapt prostration before the Almighty; while this is never associated with a Churchman; but he is gay, or easy, or formally precise.

We have never believed these representations. We have always contradicted them. We have seen much of Romanism in its real working; not only in our own land, but in the neighbor province of Canada; and we have seen so much to give the lie to these sentimental and proselyting representations; so much of the indisputable, every-day, and real coarse irreverence of Popery, in connection with its flippant formality, that we now always experience a poignant indignation when we meet an attempt to practise this deception on a community or an individual.

But we did not mean to extend *our* remarks. In these articles we intend to draw proofs from Romanists themselves. We mean from time to time to give Popery as it is, and drawn by Papists, in offset against the falsehood of proselyters and the sentimentalism of Romanizers. The following extract we take from the New York Romish newspaper. A Papist describes Romish worship in New York.

He says, "I began to perceive a change come over the form, if not the spirit, of our worship; and our congregations are at length grown so fashionable that I have begun to doubt whether we really knew in the olden time how to behave at mass.

The first change I observed was the custom of standing up during the *Preface* until the bell rang at the *Sanctus*. It took some time before our plain people, who used always to kneel at their prayers and particularly at mass, took to this, to them at least, *novelty*, but it finally prevailed. Our aspiring young men and women thought there was something superior either in learning or grace in the practice, and they took to it quickly; and the older and more contented among us had at length to give in. Then came among our people the habit of remaining comfortably seated in those anti-catholic appliances called pews from the end of the Creed during the Offertory and other prayers and until the Preface brought them to their feet, not to their knees. This is not yet universal in our plainer churches; some *there* will still be so inelegant as to kneel down during this solemn portion of the mass; but the prevailing fashion is to lounge during that time on easy cushion with handsomely fitting kid glove and gilt prayer book. Succeeding to, or almost contemporaneous with this last reform, was the custom to resume the lounge aforesaid from the time of the communion until the benediction, when the genteel ones, *as a last effort*, will kneel for a moment until the priest pronounces the blessing. A further reform attempted among some congregations is to stand up about the time of the Epistle. This has not met with a very general acceptance; but it has its votaries; and if it succeeds, our fashionables will have the kneeling time reduced to a satisfactory minimum—about five minutes at the commencement of Mass, and some ten minutes at the Elevation and Communion; and our Catholic knees shall then know as little of the severity of this old practice, as our Catholic gastronomy does at present respecting the primitive pangs of Lenten fasts and abstinences."

This last remark we turn over to your correspondent Ember, as he is dealing truly with Romish fasting.

Traveller.

For the Churchman.

Truth, in every department of knowledge, is a fact, a reality, a thing fixed in the matter concerned. Whether it be seen or known, or not, it is there. No reasoning, no sense of fitness or propriety, no probability or confidence, can make it. Reasoning, if on proper premises, and properly conducted, may discover it, a sense of fitness and propriety may see its value, probability may clear up doubts as to the validity of any claims to being the truth. But it exists independently of them all.

These propositions, abstractly considered, would probably be denied by few. Their practical operation, however, on the mind and will, is very extensively refused, to the no small detriment of the cause of truth, and of its influence on individual and social happiness and welfare. This is seen in the unwillingness or refusal to allow that any thing can be true, in other words, that the truth can exist in any thing, which is not thoroughly comprehended. It is seen in all those cases in which a man makes up his mind, with little opportunity of inquiry and investigation, that such and such views are true, because, within his own sphere of experience and observation, they appear to be the best and most fitting. It is seen in that development of what may be called *the principle of scepticism*, which regards certain views, even of confessedly important and fundamental subjects, as better for some minds, and under some circumstances, and others as better for other minds, and under other circumstances. It is seen in the very prevalent feeling of indifference what men believe or think, provided there is nothing apparently injurious or objectionable in their characters and lives.

It would be no difficult matter to show the bearing of what has now been said on every department of truth. In physical science, ignorance, or little learning, or native stupidity, is very bold in measuring its estimate of truth by its own conceptions; and time was when this was enforced by sore pains and penalties. In morals, expediency, circumstances, custom, prevalent opinions, or individual influence, is often the received rule of right and wrong, in other words, of truth and error. And it is lamentably palpable, how very generally religious opinions are made the mere creatures of individual minds. This is the particular point now had specially in view.

The principle which the writer would have recognized as lying at the foundation of what he has to advance on this subject, is, that religious truth is a fact, a fixed and settled thing, depending neither on the understanding nor belief of man, and certainly not on his emotions and sensibilities, or mental frames and tastes. It exists although he believe it not, although he understand it not, although he feel it not. It is the proper object of faith. It is man's *duty* to have faith in it. When faith is cherished *as* a duty, from a desire to discharge duty, with a sacrifice to a sense of duty of intellectual pride, or of feelings and preferences, and as a part of a general and conscientious system of the observance of duty, it becomes a moral act, a part of virtue and piety.

History tells us of no time or place when and where men were left to devise a religion for themselves: always and every where, they have found certain religious principles and feelings existing in them, as soon as they have been able to realize their own moral and intellectual position: always and every where, these principles and feelings have been instilled into their minds by others: always and every where—save when special divine inspiration has been claimed—religion has been found to be a thing of tradition, and not of discovery. Therefore, in the entire absence of proof to the contrary, this bearing of all human history and experience may be considered as making it equivalent to an axiom, that religious truth is a thing which we are to be taught, not what we are to reason out for ourselves.

It is here supposed to be granted, that the religious system contained in the Bible includes all the moral and religious truth which it is man's duty to embrace and adopt. Every thing which the Bible reveals is a verity which it is our duty to believe, and a part of that great system of truth, or religion of the Gospel, which man is under a moral obligation to make the rule of his principles, character, and conduct: and all this, of course, without any reference to our capability of understanding the several parts of that system, or seeing their necessity or utility. God is the Great Author and Centre of truth; and a thing is to be held true and right because He reveals or requires it. The Bible contains all the revelations and requirements which make up the system of truth and duty that man is bound to accept and adopt. As the Mediator of the Covenant in connection with which the Bible is given to man, and as He in Whose Person God and man are united, and Whose prophetic, sacerdotal, and regal ministry gave being to the religion which carries man to God in acceptable homage and service, and brings God to man in grace, mercy, and truth, Jesus Christ is "the Way, the Truth, and the Life."* In Him and through Him only, can men attain to the way of holiness, be taught the truth, live here the moral and spiritual life which gives true dignity and usefulness to the character, and attain hereafter to the eternal life of happiness and glory. "As the truth is in Jesus," it should be received and embraced by every man who would profess a reasonable and satisfactory religion.

Interwoven with the great fact that God has been pleased, by a special revelation, to convey the truth to men, and present it to their faith as a gift from Him, instead of leaving them to think it out for themselves, is the other fact, that He has appointed outward and visible means for preserving this revealed truth in the world, bringing men to the knowledge of it, and sustaining them in the true adoption and following of it. Long before the Holy Scriptures were written, men were gathered into a divine institution, the Church, by the same heavenly direction which furnished them, as members thereof, with the knowledge of true religion, the means of guidance therein, and the way of acceptable obedience. The Bible contains a history of God's dealings with man for a period of about twenty-five hundred years prior to its being begun to be written, from which we learn this fact of the establishment of the Church, as well as the imparting of a revelation, being included in our Heavenly Father's merciful plan for having His true religion known, embraced, and practised in the world. Before written revelation was given to the Church, and at different periods while the Bible was a preparing, its members were furnished with revelations from God through prophets, or inspired men, speaking as they were moved by the Holy Ghost. The Church under the New Testament dispensation was in full possession of the faith, and in the full exercise of its functions, several years before the writing of that Testament was begun, and threescore years before it was completed. Neither the Bible, nor authentic history from any other source, allows us to think that the Church was ever separated from the word of God, from the essence of the religion which He requires of us, or from the evidence and fruits of true spirituality in His service. That we have now with us the Church which God established, is a fact as clearly proved by historical testimony, as that we have the Holy Scriptures which He caused to be written for our learning.

In embracing Christ, then, as the Way, the Truth, and the Life, we must take Him, His Gospel, and His Church, as they are presented to us in Holy Scripture—with that belief in His Church, in its connection with Him as His body, with His laws as His kingdom, and with His love and service as His family and household; with that belief in His Gospel, as the only way of mercy and salvation to our race; and with that belief in Him, as the Mediator in Whose merits and righteousness alone we can be accepted, and by Whose redemption alone we can be saved; which, truly received and truly followed, constitute evangelical holiness and virtue—that system of faith and obedience which God has provided for the enlightening of our understandings, the right direction of our hearts, and the government of our characters and lives—for our comfort and

* St. John xiv. 6.

happiness here, and the salvation of our souls hereafter.
B. T. O.

For the Churchman.

Mr. Editor:—I desire to be understood, that, in attempting an exposure of the expenses of the Foreign Committee of our Board of Missions, I am not in the least disposed to place its Secretary in an unpleasant attitude before the Church. I am not seeking personal ends. If I were, I should not be occupied with this thankless undertaking. I am seeking solely the good of the Church. My aim is, to aid in removing the greatest obstacle to the success of our Missionary work. The exposure I make is not an exposure of individuals, but of a most wretchedly faulty and expensive system. It is the misfortune of the Secretaries, that, in that system, their position is prominent, that a large proportion of the expenses is connected with them, and that, in disclosing these, they must themselves be, incidentally, subjects of remark. The gentlemanly Secretary of the Foreign Committee may rest assured that his office subjects him apparently to such animadversions as are, in fact, directed only against the plans and arrangements which he is appointed to guide. I may add, that, whatever I have said respecting the Secretary of the Domestic Committee, was not personal in either its conception or design. If it seemed, at any time, to take that form, it was because the method adopted was deemed the best to bring out the whole truth in its most striking aspect. Nothing else was intended. Everything else is most positively disclaimed.

So much by way of explanation. And now for a new catalogue of figures and facts. The last annual report of the Treasurer of the Foreign Committee contains the following particulars on the debit side, viz.:

Paid Secretary and General Agent,	$1,749,62
" Assistant Sec'y and Treasurer	750,00
" Printing Annual and Triennial Reports, &c.,	261,25
" Expenses of Sec'y of Board of Missions,	22,16
" Appropriation for Library,	50,00
" Travelling Expenses of Sec'y and General Agent,	85,85
" Rent of Mission Rooms, Postages, Fuel, Stationary, Care of Office, Iron Safe, Cartage, Freight, &c.,	671,68
" Discount,	87,44
" Salary of Travelling Agent,	1000,00
" Travelling Expenses of do.,	311,76
Total,	$4,989,76

This imposing aggregate is about *one-eighth* of the $40,018,94 which, on the credit side of the Report, is acknowledged to have been the receipts for the year In other words, taking the last year's operations as a criterion, the Foreign Committee does its business at a cost of 12 1–2 per cent. This cost is deducted from the contributions received. Every dollar, therefore, placed at the Committee's disposal, is reduced to 87 1–2 cents, before it is sent on its destined Missionary errand!

I am content to reserve, for the present, all comment on this astounding fact. I will let it speak for itself. Not a few Churchmen who, in their own affairs, are economical on principle, will wonder how $5,000 (the interest on $100,000 at 5 per cent.,) can be necessary to defray the expenses of the office in New York, charged with transmitting $40,000 to our Foreign Missionary stations. Some will inquire whether any other charity to which they are accustomed to contribute, has arrangements whereby they are compelled to give one-eighth part of their donations as the price for the privilege of rendering their aid. And yet, others, referring to the reports of the two Treasurers of the Committees, and ascertaining that $8,700 was last year consumed in the expenses incident to the disbursement of $68,650, will conclude that there must be something wrong, or that there must, at least, be some room for improvement, where work is done at such an extravagant cost.

Having, in my former articles, discharged the duty appropriate to "Another 'One Who Knows,'" I take leave to style myself now, Mr. Editor,

Your humble servant,
An Examiner.

For the Churchman.

The "Romanizing" Calendar.

I grant that the "newspapers" are our great peril.—Professor Ogilby.

Mr. Editor:—There are various species of *Romanizing* tendencies, and, among them, there may be none more positively injurious to the best interests of "The Church of the living God," than those which have recently characterized the columns of the Calendar. As an Alumnus of the Seminary, and an observer of the absurd slander which, from time to time, indiscriminately has been cast upon that excellent institution, I venture to say, that there never has been an influence there, since its walls were reared, so calculated in tendency to prevent the growth and prosperity of our Church, as that is of the Calendar, in endeavoring to fasten upon the headquarters—"the District of Columbia"—of the Church, the odium of Popery. When our own press can join in the popular slang of ultra Protestants and enemies, and fan the breeze of panic and alarm, false and ridiculous although it is, instead of defending the citadel of the Church, vindicating our first and most important establishment, and, if overtaken in a fault, seeking to restore it in the spirit of meekness, I beg leave to call it *Romanizing*, in the worst way. As for the Seminary itself, permit me to say, that there are none who know more about it, in all pertinent relations, or who are better able to judge, than the great body of its Alumni, who are no more to be suspected of Romanizing tendencies than the sun is of darkness. We are confident, that, *en masse*, (unless this is a Romanizing phrase,) they are attached to it—that they cling to it with grateful memories, and interesting associations, and would give it their cordial recommendation and support. These are they who know most about it. What if there have been a few misguided and irrational youths, who have gone out ingloriously from us? Does it follow from this, that they are "*of us?*" This is not the *sequitur* of common sense, or of St. John. Why does the editor of the Calendar breathe the vital air, when it is notoriously infested with musquitoes? Has he yet to see an "end of all perfection?" Or, if he looks for it, did he ever hope or expect to find it within the walls of a nursery? If so, from the account and statement of the distinguished Dean, there never was more of it than at the present time. If the acting editor of the Calendar happens to be a Rector, may there not be numerous examples of *Congregationalizing* within the bounds of his own parish, or even one or two of "Romanizing" which might be named to him, requiring his attention, irregular and disorderly as they are, and tending to induce disrepute? Do not such examples exist everywhere? The Dean has reminded him, that among the original Apostles, there was a Judas Iscariot—and, even now, there may be Judaizing or Judas-izing influence in the Church; and, where shall we look for it, if not there, where its own familiar friend, in whom it ought to trust, lifts up his heel against it. There is no rule without its exceptions, and exceptions, I used to learn, confirm the rule. The rule is this—The Protestant Episcopal Church of these United States is Protestant to its Core, in its principles, sympathies, and practice, in its Bishops, Priests and Deacons, its candidates for orders, and its laity, in its institutions, professors, students, and its standard publications. There is no more occasion for apprehension, in consequence of "Romanizing" within its bounds, than for consternation when a star falls from the firmament, or when an eccentric individual spouts his opposition to the truth as it is in Jesus. Such a man of sense as the editor of the Calendar ought to be, ought not to produce sweeping charges and wholesale abuse against his own Church, because an odd genius, once an undergraduate of the Seminary has pursued an odd career ever since—as, no doubt, the predominating disposition will be strong till death, nor because a "mawkish sentimentality" (whatever this means) takes offence. "Puseyism" is the vague, indefinite, indescribable charge of Schism against the Church. "Romanizing" seems to be the corresponding, analogous equivalent adopted by its own members. Both these expressions may signify anything and nothing. They are principally sound and fury, signifying *nothing*. Is respect for the Cross, the practice of bowing at the name of Jesus, or receiving the Eucharist on bended knee—is the use of a surplice, the doctrine of baptismal regeneration, frequent communion, &c., &c.—is this Puseyism, *Romanizing*—or is it pure Christianity? The minds of some take alarm, if a Protestant be caught looking at a Roman newspaper, and so the hair of the head of the Calendar stands up, because a student of the Seminary, like a truant boy, happens to get inside of a Roman Church. The Seminary is not responsible, and cannot be, for many of the private, indiscreet, and untangible acts of some of its members. There are some things which must be left to "the exercise of a sound" or unsound "discretion." As well may we hold the editor of the Calendar responsible for the mental hallucinations and aberrations of its readers, as the Seminary or the Church responsible for whatever its students choose to do, or think, or say. "Perhaps," Mr. Editor, "Providence has" *not* "opened, once and for all, the whole matter of the Seminary." Perhaps "it must" *not* "now be pursued further," and perhaps "the time has" *not* "come for proposing the improvements and reforms which none have so much desired as *perhaps* "the soundest and most Catholic of the clergy and laity of the Church."

Yours, respectfully,
Alumnus.

For the Churchman.

Correction of a Mistake.

Mr. Editor,—In the Protestant Churchman of May 26, is an error, which it may be proper to rectify. It occurs in a short piece headed "The Altar," and signed "A Western Presbyter," and is intended to have an adverse bearing on that word as employed in the Institution Office. The substance of the article is an anecdote of Bishop White, related by one of our bishops, after consecrating a church. But the anecdote is not accurately given; and a monstrous *deduction* from it is intimated to the readers of that paper.

The anecdote related by the bishop referred to is thus presented.—"I remember an expression of Bp. White in reference to the word *altar*...... Bp. White had been instituting the late Dr. Clark as Rector of St. Andrew's, Philadelphia, and after the service had closed, as we were returning to the Vestry-room, the bishop said with much feeling, 'Altar, altar, altar! *I did not notice* that word in the Institution office, or it should never have been inserted.'"

Every person acquainted with Bp. White will detect instantly the unlikelihood of the words in small capitals: he was the last man in the world to utter an expression so arrogant,—one that makes him regard himself as the soul and mainspring of our General Conventions of 1804 and 1808. Yet language of that import is requisite to support the *deduction* from the anecdote claimed by the writer in the Protestant Churchman,—"A mere *oversight* appears to have led to the admission of a word in *one* out of the numerous offices of which our Prayer-book consists." That is to say,—Bp. White imputed an "oversight" to two General Conventions! and made *himself* responsible for the double blunder!! All this, when the Form had been repeatedly published in the interval.

When the Office of Induction was adopted, in 1804, there were five bishops in the House; and of course the vote of Bp. White could not have defeated the measure. And when, in 1808, the *name* of the rite was changed to "Institution," though only two bishops were present, and Bp. White's negative would have been decisive, it would have operated merely on the alteration of the name, not on the office itself. Either House might, indeed, have moved a reconsideration of the whole matter, or of the words "altar," "sacerdotal," afterwards faulted; but to such retrogression none of the bishops or deputies were inclined; for Bp. White has recorded, "no objection had been made to the office." Nor could a reconsideration have been carried in the House of Bishops, for the other member of it, in 1808, Bp. Claggett, was favorable to the views implicated. In every bearing of the case, it is clearly futile to ascribe to Bp. White the language, "it should never have been inserted."

Your own good paper, Mr. Editor, published the genuine anecdote more than four years ago: see "Churchman" for April 26, 1845, p. 1, last column: the article is headed "Priest—Altar—Foundations," and signed "Old Friend." Here is the paragraph:

"An anecdote concerning the meaning of these expressions in the Institution Office, may not be unacceptable to the reader, perhaps not unworthy of record. On Sept. 23, 1835, the Rev. J. A. Clark was instituted the rector of St. Andrew's Church, Philadelphia, by Bp. White. When the services were over, as the bishop was leaving the chancel, he gently, yet with much animation, exclaimed to one near him to this effect:—'I had not observed it—that word 'sacerdotal' and that word 'altar'—had I noticed them, I should certainly have objected." Yet Bp. White had previously instituted at least one clergyman, [Rev. Dr. Ducachet,] and was in the House of Bishops in both 1804 and 1808, when the (Induction and) Institution Office was placed in our Prayer-book; and in the House of Deputies in 1808, [when a reconsideration might have been attempted,] were the Rev. R. C. Moore, (afterwards Bishop of Virginia,) L. Bull, G. Dashiel, and S. Wilmer; still no objection was made to the Office. But whatever Bp. White's previous inadvertence, he now saw the meaning of those words, and acknowledged it. For the above anecdote, you have the name of a witness now living."

For the meaning of the words "sacerdotal" and "altar," in that Office, the anecdote is pertinent: it is a ponderous refutation of those who would give them the merely figurative (catachrestical) sense,—which had been attempted just before the article in the Churchman was written. That such was the construction given the words, almost unconsciously, perhaps, by Bp. White, when the office was introduced, and long afterwards, there can scarcely be a doubt: *that* is what he meant by not "observing" or "noticing" them. But their unavoidable *proper* signification flashed irresistibly on his mind during the solemnity referred to,—so irresistibly as to force from him almost as marked an utterance of vexation as ever passed his meek lips. He had already been satisfied with the catachrestic interpretation of the Oblation, though he knew that Bishop Seabury urged and gained it, as strictly defined; and in the same mind, habitual and now unnoticed, he made no objection to the Office of Institution, though there were other members of both Conventions who symbolised with Bp. Seabury. This view explains the fact, otherwise unaccountable, that he made no difficulty in 1804 and 1808, while in 1806 and 1807, between the two Conventions, he wrote elaborately to Dr. Hobart in opposition to the doctrines involved in this pregnant language.† On the part of Bp. White, there was no "oversight," justly so called; nor was there on the part of the other members, anti-Seabury in their opinions; for the affair was considered three several days in the House of Deputies, in 1804, besides the publication and pondering that intervened, and the further attention bestowed on it in 1808.‡ The Office has as firm, as sound, and as honorable a basis, as any of the pages between the covers of our Prayer-book.

Of the tone of theology contained in that Office, and in the Oblation, and particularly in the two as reflecting each other's light, no more convincing proof need be required than the effort and wish for their change or abrogation.

"Old Friend."

* Memoirs of P. E. C., p. 255, 1st edit.: p. 195, 2d edit.
† Dr. Wilson's Memoir of Bp. White, pp. 370, 377.
‡ Bioren, pp. 217, 218, 225: pp. 253, 260.

For the Churchman.

Mr. Editor,—"The Rector of Christ Church, Hartford," in a late letter to The Protestant Churchman, sets that paper right as to the information it had given its readers that he is the temporary editor of The Calendar. It appears that this is not the fact; and that he has not been guilty of writing "one line of all that has appeared" in the unworthy and evasive course which that paper has lately been pursuing. He takes care, however, to inform the public that, in that course, his "brethren who have assumed the charge of The Calendar during the absence of the editor, have" his "entire concurrence and hearty sympathy." The word "*brethren*" has arrested my attention. It has been supposed that there was but one *locum-tenens* editor: to wit, a young gentleman probably about the age of some of the present students of our Theological Seminary. It appears now, however, that the editorial responsibility is held by two or more "brethren," that is, I suppose, clergymen. This leads me to ask whether there can possibly be any foundation for a rumor I have heard in different quarters that Trinity College has any connection with this indecent and disorderly invasion of the Diocese of New York, and this attack upon the Professors and Students of the General Theological Seminary. Many friends and patrons of that College would be glad to know.

D. E.

THE CHURCHMAN.

New-York, Saturday, June 2, 1849.

Changes in the English Prayer Book.

In our last number we gave a brief view of the first Book of Edward VI., and mentioned some of its most striking peculiarities. We now proceed, agreeably to our promise, to show by what changes the Anglican Prayer Book came into its present form.

Objections had been made to the first book from the time of its publication, both by the adherents to the old religion, and by those who thought that too many features of the Roman ritual had been retained. In consequence of these complaints, a new commission of Bishops and other divines was appointed, in 1551, to take into consideration what changes ought to be made. Unhappily Bucer, Peter Martyr, and other foreigners, at that time resident in England, were consulted on those points, and their influence, especially in the framing of the Communion Service, was unfavorably felt. Had the revisers kept the principles with which they set out steadily in view, some changes, afterwards allowed to be inexpedient, would have been avoided.

In the beginning of 1552 they had completed their work, and an act of uniformity, enforcing the new Prayer Book, was passed April 6th, 1552. It is not positively certain that either this or the first Book was formally approved in Convocation, or that the Commissioners were appointed by it, as the records of that body were badly kept; though other documents well warrant the assertion that the Books were regularly assented to. The above act says of the former Book, that it was "agreeable to the Word of God and the primitive Church, very comfortable to all good people desiring to live in Christian conversation, and most profitable to the state of this realm;" and it declared that the doubts which had arisen "for the fashion and manner of the ministration of the same, proceeded rather by the curiosity of the minister and mistakers than of any other worthy cause." Still so moderate were the godly men who revised the Prayer Book in their tempers, and so anxious to remove even the ill-founded though specious grounds of objection of the nascent Puritan faction, that they abandoned several very becoming rites, and admitted many alterations of the services which, under other circumstances, they would doubtless have retained just as they were. This excess of conciliation produced no effect upon the intractable and turbulent spirits with whom they had to deal, and its results were made manifest in the reign of Elizabeth.

Let us now examine into the changes that were made in the second Book.

1. The sentences, exhortation, confession and absolution were now introduced, as a suitable warning and preparation for the due worship and service of God. It is probable they were taken from a form of Prayer used by certain continental reformers at Strasburg [Short §745, n].

2. In the Communion Service the changes were very considerable, and some of them much for the worse. The Decalogue was inserted (Short says from the same source mentioned in the last paragraph), and the order of the whole made nearly the same as in our service at present. The introits;—all *commemoration* of the departed;—the *first* oblation of the elements on the altar;—the mixture of the water with the wine;—the invocation;—the use of the Cross in consecrating the elements; the oblation of them after consecration, were all omitted. The prayer for Christ's Church Militant was disjoined from that of consecration, contrary to primitive usage; and the Lord's Prayer and the prayer for the second oblation, were appointed to be said *after* the partaking of the Eucharist. In this the compilers departed from the precedents set by all the early Liturgies, and some very eminent divines among the non-jurors, at the beginning of the last century, thought that the form was essentially defective for the want of the Invocation and Oblation. It was the opinion, however, of the more judicious of the same school, that the Anglican form, though wanting in fullness and in conformity to ancient usage, was nevertheless valid and sufficient for the due celebration of the Sacrament. We consider that this view has been abundantly vindicated by the great ritualists of our mother Church; though we rejoice, and give thanks to the great Head of the Church, that the treasures rejected by her have been restored to us, mainly through the energy and devotion of our first Bishop—the illustrious Seabury.

In the administration of the elements, the words addressed to the recipients were the second clause only of the form as it now stands.

A declaration was added respecting kneeling at the Sacrament, which seems to have been introduced merely by an order of the King's Council. (Burnet, P. 3, Ref. ad ann .) This declared that the elements were not to be adored, and that there was no *corporal* presence of Christ's natural Flesh and Blood.

In baptism, the exorcism, the anointing with oil, the use of the *chrisome*, and the direction for the *trine* immersion were omitted. The first particular was certainly useless, and productive of superstition, since demoniacal possessions had ceased; and the oil had come to be considered almost an essential part of baptism, and thus diverted the attention from the true matter of the Sacrament—Water. The water was now to be consecrated on each occasion of baptism.

In confirmation the sign of the Cross was omitted, and also in the office of Matrimony.

In the Visitation of the Sick the anointing with oil was omitted. The permission to use the absolution in this office, in all cases of private confession, was also omitted.

So in the Burial Service the special petitions for the deceased, and the office for the administration of the Holy Eucharist, were left out.—This was doubtless expedient, because the mass of the people remained deeply infected with Romish superstitions.

On the death of Edward, his half-sister Mary succeeded, and the Papal power resumed its sway in England. The use of the Prayer Book was consequently forbidden, and the Romish services restored. Her reign, happily, was short, and Queen Elizabeth succeeded. (1558.)

One of her first cares was to review the Prayer Book. Parker was on this commission, also Cox, May, Grindal, and others, many of whom attained very high stations in the Church. Some of the Lessons were altered; the petition against the Pope in the Litany omitted, and the clauses which had been given separately in the first and second books of Edward VI. were joined together, and form the words now used. An act of Uniformity was passed, April 18, 1559. The admonition against Transubstantiation was left out. This revision was not formally approved by the Convocation.

On the accession of James I. the Puritans had become formidable, and they made so much clamor that a conference was held (A. D. 1604) in the presence of the King, at Hampton Court Palace, between some of the leading Church dignitaries, (Whitgift, Bancroft, Bilson, &c.) and divers ministers of the Puritan party. Nothing was effected here, except demonstrating plainly the bitterness and weakness of the enemies of the Church. The words "lawful minister" were inserted in the rubric for the administration of private baptism, shewing, as Bp. Short observes, that the Church did not authorize *lay* baptism, [§747, n.]. The latter part of the catechism on the Sacraments was also added. This portion was composed by Dr. John Overall, afterwards Bishop of Coventry, and then of Norwich, and is a most admirable summary of Catholic doctrine on this subject. These changes were authorized by royal proclamation only, and possessed no legal authority, though they were submitted to.

When the persecution of the Church by the Puritans and other sectarian hordes had been happily terminated, on the restoration of Charles II. [1660], another revision of the Prayer Book was deemed expedient, and a conference of some length was held at the Savoy Palace in London. Twelve bishops and twelve non-conformists were appointed to conduct it, to whom nine of each side were added to take the places of such as should be unable to attend. Among the former we find the honored names of Sheldon, Bishop of London; Cosins, of Durham; Sanderson, of Lincoln; Morley, of Winchester; Dr. Heylin, Sparrow, Gunning, Pearson, and Thorndike. Among the non-conformists were Baxter, Calamy, Manton, and Lightfoot. The last named, however, afterwards conformed, and died Vice Chancellor of Cambridge.

This body was directed "to review the Common Prayer—to make such alterations as shall be thought most necessary, and some additional forms in the Scripture phrase as near as might be suited to the nature of the several parts of worship,"—"*comparing the same with the most ancient liturgies which have been used in the Church in the primitive and purest times.*" "To take into consideration the several directions and forms of prayer, and things in the said book of Common Prayer contained, and to advise and consult upon and about the same and the several objections and exceptions which shall now be raised against the same; and if occasion be, to make such reasonable and necessary alterations, corrections, and amendments therein, as shall be agreed upon to be needful and expedient for the giving satisfaction unto tender consciences, and the restoring and continuance of peace and unity in the Churches under our protection and government. But avoiding, as much as may be, *all unnecessary* alterations of the *forms and Liturgy wherewith the people are already acquainted, and have so long received in the Church of England.*"

The first meeting was held April 15th, 1661, and the Conference lasted for some months. The Puritans were required to make a statement of what they wished altered or inserted, which was an excellent move, as it produced a difference of opinion among them, at the very outset, and the unreasonable extent of their objections and demands prevented any undue concessions. Baxter had the consummate audacity to bring in a new form of his own, tedious, ill-digested and unedifying, though, as was natural, he speaks of it in the highest terms! They objected to the surplice, the cross in baptism, kneeling at the Communion, the observance of saints' days, fasting in Lent, and the use of sponsors; all expressions implying that baptized persons are *regenerate*; and the rubric, teaching that all baptized children are undoubtedly saved. They required that the litany should be consolidated into *one long prayer*, and the collects and prayers dealt with after the same fashion! These absurd demands were, of course, decidedly rejected. The revision of the Prayer Book was undertaken in the Convocation, to which body it appropriately belonged, and a King's Letter of Authority to that effect was read in the Upper House, November 21st. The futility of the conference having been foreseen, the necessary changes had been previously settled, so that the whole work was finished, and subscribed in both Houses by December 20th.

We shall not dwell upon the alterations of mere arrangements. The prayers for the Ember Weeks were inserted, and those for the Parliament, and for "all conditions of men;" also the "General Thanksgiving," and some occasional prayers.

Some new collects were inserted, and some changed.

In the Communion Office, the Exhortations were somewhat altered.

The direction for setting on the bread and wine, or the first oblation, was restored.

A commemoration of the faithful departed was also replaced, in the Prayer for Christ's Church Militant, though inferior in fulness and sublimity to that in the first book.

The admonition "of kneeling at the Sacrament," was again introduced, and was now the authoritative voice of the Church.

The service of "baptism for those of riper years," the "form of prayer to be used at sea," and the last five prayers in the "Visitation of the Sick," were also added.

The Service Book, as amended, having been approved by the convocations of both provinces, was confirmed by the Act of Uniformity, 13 and 14, Caroli II., c. 4., which received the royal assent, May the 19th, 1662.

We may not doubt, that if the state of things in Church and State had authorized it, a more complete restoration of the Communion Office to its first form would have been effected. This might be abundantly proved from the writings of many of the above named divines, which are now extant. They, however, felt themselves restricted by the terms of the commission to make no changes but such as were expedient in themselves, and could be made without needlessly shocking the prejudices and predilections of those who were truly attached to the Church of England. The second book of Edward had been the established ritual for more than one hundred years, and they they therefore determined to leaved it untouched, where it could safely be done.

The Prayer Book, thus revised, and sanctioned by the voice of the Church in Convocation assembled, has continued, from that day to this, to be the authorized formulary for devotion in the Anglican branch of the Catholic Church. It is now used in India, Australia and New Zealand; in Canada, Nova Scotia and Newfoundland, in North America; in the West Indian Isles; in Guiana in the south continent; in the southern extremities of Africa, and in many of the islands of the Pacific Ocean. A daughter from the Anglican stock, throughout the length and breadth of these United States, employs the same devout petitions in prayer, and the same glowing ascriptions of praise, and is thus visibly bound to the parent Church, in the peaceful bonds of the Communion of Saints.

We purpose, in another number, to give the outlines of a proposed revision in 1689, and also state some particulars relating to the adoption of our own book.

The steamer *Caledonia* has arrived at Boston since our last.

Contrary to all expectation, we believe, the French have been repulsed in their first attempt to enter the city of Rome, with a loss of some 600 killed and wounded, and 450 prisoners. General Oudinot had been obliged to wait for reinforcements, which had been promised him by the President; the sensibility of the French has been very keenly wounded, and a warm debate had taken place in the Assembly.

An insurrection had broken out in Dresden (Saxony,) and had not been quelled until after four days' hard fighting. The ground was, the refusal of the King to accept the new constitution.

An insurrection is also reported to be raging in Breslau (Prussia,) and in the Rhenish provinces at the last accounts. The King of Hanover is said to have fled from an outbreak at his capital.

There is nothing definite from Austria or Hungary. The latter had declared itself independent. Great Britain and France are said to have sent a joint note to the court of St. Petersburg, disapprobatory of Russian interference in Hungary; but this is very doubtful.

The Bill for the Repeal of the Navigation Laws had passed to a second reading in the House of Lords, by a majority of ten. Its fate in Committee is very uncertain.

The Parliamentary Oath Bill, intended to remove the Jewish Disabilities for a seat in the House of Commons, had been read a second time in that body, by a majority of 93.

The writ of error in the case of Smith O'Brien and others, had been argued in the House of Lords by their counsel, and the judgment unanimously confirmed by the Law Lords and Judges, without hearing counsel for the Crown.

In the House of Lords on Thursday, May 3d, the Bishop of Cashel presented a petition of 40,000 Protestants in Ireland, and also another of 1300 of the clergy of the Irish Church, in favor of Scriptural Education. He also alluded to the unfavorable position in which schools in Ireland, of the established Church were placed, in comparison with those of Dissenters in England. The Archbishop of Dublin thought a Commission of Inquiry would be beneficial towards removing the public delusions respecting Government Education in Ireland. In these schools, children were only *not forced* to read the Bible. The Bishop of London objected to the principle that the great body of ministers of the Establishment should be prevented from teaching their flocks the Sacred Scriptures, and he could not agree that children should go to schools in which the Bible was not taught. After some remarks to the same effect from the Earl of Winchelsea, the Marquis of Lansdowne said, he could hold out no hope that the Government would alter the existing system, which they believed was working beneficially.

In the Commons on May 3d, the second reading of the Bill for legalizing marriage with a deceased wife's sister, came up; after a long debate on that of the following night, it was adjourned to the next Tuesday; but nothing was then done.

Mr. Shore's Committee have at length taken the incipient measures to pay his costs, and release him from prison.

The English Churchman says:—

Yesterday morning (Wednesday the 9th,) in the Arches Court, a singular case came on. Mr. Connolly, a married priest of the American Church, some years since, became a Romanist, separated from his wife, o became a nun and founder of a convent at tin s) while he took orders in the Roman Church. A year or so since, Earl Shrewsbury (a Romanist) sent Mr. Connolly on a mission to Rome, and subsequently he renounced Romanism. He now wishes to live with his wife again, but she refuses, and he has consequently taken proceedings for the restitution of conjugal rights. It appears that the separation, if not a formal divorce, was sanctioned by Pope Gregory XVI. The case is to be further argued, and the document obtained at Rome is to be set forth. Whether our ecclesiastical courts will recognize a divorce by the Roman Church, under such circumstances, remains to be seen.

Rev. Mr. Craig, incumbent of St. James's, Pentonville, one of Mr. Shore's Committee, has published a letter containing sharp reproaches against the *Evangelical* clergy, for their cowardice and supineness in not uniting with him. He says "that Dissent is a solemn duty—is an act of *Divine grace*—when conscience, even *misguided* conscience, demands it.

Mr. Baptist Noel has also published a lette to the Bishop of London, informing him that he is preaching as a Dissenter, and, as he does not intend to avail himself of Mr. Bouverie's bill, he wishes to know whether its effect will be to subject him to imprisonment for preaching the Gospel. It makes him, he says, a party to his deposition as *a minister of Christ*, not of the Establishment merely, and this would be declaring a lie. "The call of Christ, determined by the influence of the Holy Spirit in the heart, with other suitable qualifications, seems to him the *substance of ordination*, and the *recognition of this call by a Bishop*, is *one* among *several* modes in which the call of the Church is added to that of God." No Prelate, Church or Parliament, he believes, can exonerate him from the duties, or deprive him of the privilege of a minister of Christ. "Although, he says, "I attach no special value to Episcopal ordination, yet it is valid; and I can no more be a layman, than a Presbyterian or Congregationalist minister is so. Whatever, therefore, Parliament may enact, I can neither cease to be a minister, nor cease to preach; and if the law requires it, I would rather suffer any length of imprisonment for preaching the Gospel, than purchase an exemption from trouble by either declaring that I am no minister, or by ceasing to preach."

Mr. Noel evidently is trying to make himself notorious, and to excite public sympathy as a Dissenting confessor—but we doubt if his folly will be considered of sufficient consequence to incur any *civil* penalties. He will doubtless be degraded from the ministry, *nolens volens*, and left to the *spiritual* censures he has justly merited.

New-York Ecclesiological Society.

The Annual Meeting of the Society was held on Wednesday evening, May 23d, in the school-room of St. Paul's Chapel. The President being absent, the chair was taken by the Rev. Dr. McVickar, senior Vice President.

The minutes of the last Quarterly Meeting were read by Mr. S. Cox, Jr., one of the Secretaries, and were approved.

The President's unavoidable absence from town deprived the Society of the pleasure of listening to the Address which he was expected to deliver upon this occasion. It is hoped that the Committee will very soon be able to lay this Address, (together with their Report,) before the members individually.

The Rev. Mr. Preston read a letter from the Rev. Dr. Forbes, President, resigning his office, but expressing his warm and continued interest in the Society, and promising his utmost aid (as a simple member) towards their object, which he hoped would be pursued with uncompromising firmness.

On motion of Mr. R. Ralston Cox, this letter was ordered to be entered at large on the minutes.

The Annual Report of the Committee was read by Mr. S. Cox, Jr., showing that there are now *four* Rt. Rev. patrons and *seventy* ordinary members of the Society, and giving a complete history of the proceedings of the Society during the past year.

On motion of the Rev. Dr. Huntington, this able Report was accepted and filed for publication.

The Treasurer, Mr. William A. McVickar, read his report: from which it appears that there is a moderate balance in the hands of the Treasurer. The library of the Society already contains a number of costly and most valuable works. This Report also was accepted and placed on file.

Mr. William A. McVickar then read an original paper written by Mr. Wills, the Society's Architect, who was unexpectedly absent from the city. The subject was "The difference between the Cathedral and the Parish Church," a subject not very generally understood, but which was fully explained by a complete description of the two; and illustrated by a number of fine large plans from the well-stocked portfolio of Mr. Wills. Among our modern builders, he said, there was a great mixing up of the parts which characterized these two distinct classes of Churches. They were originally intended for very different purposes. The Parish Church was meant for the worship of, generally, a rural congregation, with but one or two priests officiating. The Cathedral was meant to accommodate Bishops and all the clergy of a diocese in its spacious choir; and immense congregations of the faithful in its nave and transepts; processions were there witnessed, and gorgeous ceremonials, often the coronation of sovereigns. In elucidating the subject of Cathedrals, Mr. Wills chose that of Lincoln, as on the whole the best; and he gave a beautiful description of it. The approach from the west, with its three spires rising in the form of a pyramid, is unequalled. The Trinity was set forth as the leading idea in all Cathedrals, based on a ground plan, which was always in the form of a cross. The various parts of a Cathedral were then enumerated, with a running commentary, showing their significancy, their beauty, their relation to the whole. The Galilee, considered less sacred than any other part of the holy edifice; the Nave, in which the pulpit was always placed before the Reformation, and where the font always stood; the rood-screen with the holy rood, having the Blessed Virgin on one side and St. John on the other; the Transepts, which were used pretty much as parts of the Nave; the Stalls in the Choir, of which there were sixty in Lincoln Cathedral, yet showing in all its magnificence the wonderful carving of the dark ages; the Bishop's throne, with its splendid canopy; opposite to which the modern pulpit is generally placed;—all these were rapidly passed under review. Then followed the Sacrarium, containing the High Altar, the climax of the whole building, adorned with hangings of varied hues according to the feasts and fasts of the Church; on the south side of it were the Sedilia, generally three in number, graded so that the highest was towards the east; then the Piscina, the Prothesis, the Ambry, and the Easter Sepulchre. All received their due share of notice. There was no Lady Chapel to this Cathedral, for the whole building was dedicated to God in honor of the Blessed Virgin. The Chapels were then described, with all their treasures of monumental and heraldic lore; and a little righteous indignation was vented on the barbarity with which their beauties have been buried deep under reiterated coats of whitewash by the hands of the enlightened moderns. A consideration of the Chapter House, Library, and Cloisters, adjoining the houses of the clergy, concluded the subject of the Cathedral.

The Parish Church consisted of two parts, the Nave and the Chancel, the average length of the Chancel being about one-third of the whole. The ancient Churches almost universally stood east and

west. There were no doors at the end, lest any one in entering should turn his back on the Altar. The Parish Church should be simple, substantial and beautiful. The writer then went on to treat of the approach to the Church through Lich-gate and Church-yard; showing the significance and beauty of the spire surmounted by the cross, the buttresses and pinnacles, the numerous and varied windows, the battlements, the font by the door, the uncushioned benches, made for prayer and not for sleep, their simplicity making no difference in the house of GOD between the rich and the poor; the Roof, spangled with golden stars, and spanned and girded by beams fitly framed together; the legends of Holy Writ inscribed on the walls; the Chancel, more richly adorned than any other part of GOD's house, and supplied by the Altar window with a glowing flood of light from the east. The ancients never employed any very wide span of roof. If more width was required they added one or two, or even three, aisles. If this were not enough, they had recourse to Transepts. Towers were found in all situations but at the east end. They were most generally at the west, and in some cases were detached from the rest of the building altogether. The most usual place for the porch was on the south side, the second bay from the west end. The Chancel arch was frequently more ancient than the rest of the building, being the sole remnant of the previous edifice. It was crossed by the Rood-screen, separating between Nave and Chancel. The pulpits were often of carved stone, many fine specimens of them being still preserved. The Stalls and Sedilia occupied the same position as in the Cathedral, but the Stalls were of course much fewer in number. No Bishop's chair was ever found in a parish Church. The Font was always near the west end of the building, and large enough to immerse a child in it. The Norman Fonts were generally circular, often resting on a single shaft surrounded by a cluster of detached pillars. They were afterwards generally made octagonal, and were surmounted by superb carved covers, which sometimes towered up to the ceiling. Pews with doors were purely modern, both in principle and practice; the seats were anciently so placed that the congregation all faced the east; and a central alley was always left leading up to the Altar. This interesting paper terminated rather abruptly, in consequence of the writer's being called suddenly out of town.

On motion of Mr. R. Ralston Cox, the thanks of the Society were returned to Mr. Wills for his interesting paper, and a copy was requested for future use and reference.

On motion of the Rev. Mr. Preston, the resignation of the Rev. Dr. Forbes was accepted.

On motion of the Rev. Mr. Preston, the thanks of the Society were presented to the Rev. Dr. Forbes, for his faithful discharge of the office he had just resigned, together with their sincere regrets at his unyielding determination to withdraw from that responsible position.

The election was then made for members of the Committee, and of Auditors, for the ensuing year; and resulted thus:—

COMMITTEE:—The Rev. Thomas S. Preston, M. A., the Rev. Henry McVickar, M. A., the Rev. Sullivan H. Weston, M. A. Mr. R. Ralston Cox, M. A., Mr. William A. McVickar, B. A., Mr. S. Cox, Jr., B. A.

AUDITORS:—The Rev. J. Huntington, M. D., Mr. John Henry Hopkins, Jr., M. A.

On motion of the Rev. Dr. Huntington, the Society proceeded to the election of a President; and on motion of Mr. R. Ralston Cox, this election was made by ballot. The Rev. Dr. McVickar, (then presiding,) was reported by the tellers to be unanimously elected; whereupon he rose and returned thanks for the honor, which was, to him, wholly unexpected. He adverted to the object of the Society, and to the progress already made by correct principles. Church Architecture was to be made the exponent of a Churchman's faith and feelings, and therefore none but a thorough Churchman could be a good Church Architect. He then enlarged on the prospects of the Society, and upon the prudence which ought to characterize its course, for the sake of the science to which it was devoted. He concluded with a full exposition of his views and feelings in accepting the Presidency just conferred.

The election of a Vice President was laid over to the next Quarterly Meeting.

On motion of the Rev. Mr. Preston, the Society adjourned.

Immediately upon the adjournment of the Society, the Committee met. The Rev. Dr. McVickar, President of the Society, took the chair by request.

On motion of Mr. R. Ralston Cox, the Committee proceeded to elect a Chairman, a Treasurer, and two Honorary Secretaries. The Rev. Mr. Preston was elected Chairman; Mr. W. A. McVickar, Treasurer; Mr. R. Ralston Cox, Corresponding Secretary; and Mr. S. Cox, Jr., Recording Secretary.

On motion, Mr. J. P. Pirsson, Civil Engineer, was added to the Committee.

On motion, Mr. Wills, Architect to the Society, was added to the Committee.

The Commitece adjourned.

For the Churchman.

We, the undersigned, Rector, Wardens, and Vestrymen of Christ's Church, Delavan, Wisconsin, do hereby appeal to our brethren at the East, under the following circumstances:

When we arrived here, at what was considered at that time, and (it is but a short time since,) the Far West, we found those attached to our Communion resident in the village and immediate neighborhood but very few as to number, and very feeble as to means. Yet as the Church did not forsake us, but sent us her ministrations through her Missionary, we determined through the aid of our Divine Head, to do what we could ourselves towards the erection of a Church edifice, without either seeking aid from abroad or incurring a debt at home. Our effort was signally blessed in the accomplishment of our object. We succeeded in erecting on an eligible lot and fitting up a building 30 feet by 20 feet, one which we supposed would be sufficiently capacious for years to come, but the past year's experience proved our mistake, for very frequently we find the attendance on our services greater than our accommodation for its reception. And while we incommode ourselves in any and every way to encourage a regular attendance of those who are as yet comparatively strangers to our faith and worship, we find, after mature reflection, an enlargement of our building imperatively demanded. And yet having done all that we could ourselves, and in some instances, perhaps, in justice to our families, more than we could—we know not how to proceed for want of adequate means. We cannot expect much, if any, assistance from those for whose more especial benefit the improvement is designed. In many instances they are unable, and in others might be unwilling; they are not Churchmen yet. For notwithstanding the far-famed fertility of Wisconsin, Churchmen are not like Jonah's gourd, the growth of a single day, nor do we wish them to be so, knowing their decadency and disappearance would be as rapid as their growth.

Thus circumstanced, in addition to all that can be raised here, we will want from three to four hundred dollars, and hence our appeal to you, Brethren, for assistance. We ask you not to aid in an untried experiment, nor before we put our shoulders to the wheel ourselves. By your timely aid we can the sooner dispense with Missionary assistance, and sooner be enabled to cast in our mite towards the extension of the Church elsewhere.

Delavan, May 2, 1849.

STEPHEN MCHUGH, Rector.

WARDENS—George Thomas, Hezekiah Wells.

VESTRYMEN—N. L. Gaston, E. G. Wheeler, G. W Dorrence, H. E. Newberry, J. S. Mott.

The Rev. Stephen McHugh is hereby authorized to receive subscriptions for the above object, and to act as an agent. Signed on behalf of the Vestry.

WARDENS—George Thomas, Hezekiah Wells,

E. G. WHEELER, Clerk of the Vestry.

I cordially approve of the above effort.

JACKSON KEMPER,
Bishop in charge of the Diocese of Wisconsin.
May 11th, 1849.

THE STRANGER IN THE CHURCH. We have received the following communication in reference to this subject, which we cheerfully publish as an act not merely of courtesy but of justice.

For the Churchman.

Mr. Editor,—I am sorry that the little tract, the "Stranger in the Church," should have excited the contempt and ridicule of one whose writings I have read with respect and interest. To the contempt which you have so strongly intimated I cheerfully submit, as to a fate which must often attend the well meant efforts of inferior ability. But if I have been so unfortunate as to say any thing so irresistibly ridiculous, in connection with a service of exquisite solemnity as well as beauty, that a divine of learning, taste and piety thinks himself justified in thrice calling upon the public to unite in his own laughter, I am also unfortunate in being unable to discover the just occasion of such mirth. In your last number, your jest appears to draw a point which is all your own from words inserted between marks of quotation, but not found in the tract itself; and I must, therefore, beg you to place in your columns the entire paragraph. Whatever ridicule the concluding sentence may call forth, may be at my expense. But I greatly doubt, whether amongst all who read it, the Editor of the Churchman will not be nearly the only one, "pledged" or "unpledged by such ties," who sees such matter for amusement in the wish of a Christian that his nuptials may be, or in the joy of a Christian that his own have been, consecrated by the vows and prayers of our precious ritual.

THE AUTHOR.

"On some bright morning, attracted by the sight of a pleasing train, who are entering the Churchgate, he follows, to witness the service for holy matrimony. The bridal company stand near the altar. The minister, in his surplice, announces the purpose for which they are come, and calls on all, and on the bridegroom and the bride especially, if they know any thing which may make the union unlawful, to declare it now. He asks and receives from each a solemn consent to the espousal. He receives the bride from the hands of her father, near kinsman, or friend. The bridegroom repeats after him the promise to take, "for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death do part; and the bride, in her turn, gives her troth with a corresponding promise to "love, cherish, and obey." Then, directed by the minister, the bridegroom places on her finger the wedding-ring, declaring that he endows her with his worldly substance. Their hands are clasped by the minister, with the words, "those whom God hath joined together, let no man put asunder." A prayer seals the union; they are solemnly pronounced man and wife, and are dismissed with the benediction of God, the Father, the Son, and the Holy Ghost. The words which are last in their ears are, "that they may so live together in this life that in the world to come they may have life everlasting." If still unpledged by such ties, the stranger silently wishes that thus, if ever, his nuptials may be blessed."

We are truly sorry that any playful remarks of ours should have wounded the feelings of the estimable author, or that he should think that we designed to treat him or his work with ridicule and contempt. The truth is, we were so amused with some very angry comments by sundry correspondents in two or three exchanges, that we were almost irresistibly compelled to continue the subject a little farther; and our last notice was meant much more for *their remarks*, than for the *tract* itself. We did not suppose the author ever read the Churchman, much less that he cared for any thing in it; and sought to relieve the reader by the exercise of a brief flight of fancy. Of course we have the highest respect for all that the Prayer Book contains, and specially for the impressive service in question, of which, indeed, we spoke very *seriously* as far back as March 10th last; and, for any injustice done the author, we trust this explanation will be accepted as an *amende honorable*.

THE RIGHT REV. HENRY U. ONDERDONK, D. D.—The following most interesting account of the presentation of Dr. Coleman's resolutions in the Pennsylvania Convention, is taken from the Banner of the Cross. Most heartily do we share in the joy and coincide in the sentiments therein expressed.

We are sure that our readers will participate in the joy we feel at the almost UNANIMOUS adoption by the late Pennsylvania Convention, of the resolutions in favor of this worthy and respected Prelate. It was an earnest and heartfelt expression of opinion, most justly due to him; and the deeply impressive manner in which it was accorded, gave a peculiar weight and solemnity to the occasion.

Previous to offering the resolutions, the Rev. Dr. Coleman stated that he gladly availed himself of an opportunity so favorable for their calm and serious consideration; when the Convention was as yet undisturbed by any exciting topic, and members were free from that weariness which usually attends the close of a protracted session. He was also anxious to avoid the appearance of taking advantage of a thin house for their introduction. Requesting that the resolutions might be acted upon without debate—and intimating that if there should be any opposition, members would have an opportunity of expressing their sentiments by calling for a vote by orders—he then submitted them, in the hope that they would meet with the cordial approbation of the Convention, and be passed without a dissenting voice.

The resolutions will be found in another part of our paper. In reading them, the Rev. mover was evidently much affected, and they were listened to by the House with profound sensation, while he proceeded to add the following brief and feeling remarks:—

"For nearly five years, Mr. President, has the venerable Prelate who is the subject of these resolutions meekly and silently submitted to the authority of the Church. The uncomplaining spirit in which he has borne his sufferings, and his exemplary life during all this time, are well known to many of us; and they have greatly exalted his Christian character in the estimation of those who knew him best. I believe the resolutions before us speak the sentiments of this whole community, and the diocese at large; and that their passage by this body will convey the most lively satisfaction to every quarter of the Church. The House of Bishops will naturally look for some action first on the part of this diocese; and such an expression of opinion by this Convention, cannot but have great weight with those who were solemnly charged, at their consecration, 'so to minister discipline, that they forget not mercy.'

"Another reason for my offering these resolutions now is, that life is uncertain. I trust that our late Right Rev. Father will be spared for many years of further usefulness in the service of the Church; but before the House of Bishops shall again assemble, it may please God to take him to Himself; and in that case, it will be no small consolation to those who now sympathize with him in his distress, to know that they, at least, did what they could that his grey hairs should not be brought down with sorrow to the grave."

During the delivery of the above remarks, a deep and solemn silence pervaded the whole Convention; many being affected to tears. The resolutions were immediately seconded by several members, and passed by a *viva voce* vote; there being but two or three negative voices. Dr. Coleman then rose, and after humbly thanking God for the remarkable unanimity displayed, renewed the offer which he had before made—to reconsider the question, if desired, that the clergy and lay deputies might vote as two distinct orders; but the loud *ayes* which had resounded from every part of the House, and evidently came from every heart, seemed to render this so unnecessary, that, after a short conversation, it was dropped.

CLERICAL REGISTER.—We are requested to mention that Messrs. Stanford & Swords keep a Register at their store, 139 Broadway, where Clergymen visiting the city can record their names and address for the information of their friends.

We may as well mention here that the Parochial Register published by this firm is always on hand, in a variety of binding, and from its excellent arrangement is almost indispensable to every Rector and Vestry who wish that the Records of their Parish should be kept in a regular and satisfactory manner.

The letter from Panama on the fourth page of our paper, last week, should have been credited to the 'Courier & Enquirer'; which journal, from the first, has manifested the most laudable interest in, and given the most efficient support to, this attempt at planting a Parish Church in California.

Our readers are requested to observe the appeal from Wisconsin, in another column. The Rector of the Church is one of the most zealous, faithful, and self-denying laborers of the Cross in that region, and the object is well deserving of the aid and support of those who are interested in the growth of the Church.

In consequence of the length of the Diocesan Intelligence, our Book Notices are deferred to the next number. We return our thanks for Parts I and II, Vol. 2, of the valuable publications of the Historical Society.

The appeal of the Pastor of St. John's Church, Jacksonville, Florida, is unavoidably omitted, but shall appear in our next.

Domestic Intelligence.

MASSACHUSETTS.—The Bishop thus sums up his official acts for the past year—"Confirmed 341—being 105 more than last year; Consecrated two churches; laid the corner-stone of one; ordained 1 Deacon and 2 Priests; and 3 parishes have been organized." There are six candidates for orders.

Consecration at Greenfield.—The consecration of St. James's Church, at Greenfield, by the Rt. Rev. Bishop Eastburn, took place on Thursday, May the 10th. The day was unusually pleasant, and a large congregation assembled to witness and join in the solemn and interesting services of the occasion. There were present, besides the Bishop, thirteen of the clergy, the most of whom assisted in the appointed exercises. The Instrument of Donation was read by the Rector of the Parish, now in the 36th year of his ministry in the same place. The Sentence of Consecration by the Rev. Mr. Adams, of Springfield. Morning Prayers were read by the Rev. Mr. Burroughs, of Northampton. The Lessons by the Rev. Dr. Clapp, of Bellows' Falls, Vt. The Sermon was preached by the Bishop, from Psalm lxxx. verse 17, who also administered the Holy Communion, assisted by the Rev. Dr. Eaton, of Boston; the Epistle being read by the Rev. Mr. Pradt, of Guilford, Vt., and the Gospel, by the Rev. Dr. Croswell, of Boston. The Sentences at the Alms and Oblations were by the Rev. Mr. Crosswell, of Chicopee.

Services were held in the church in the afternoon, when prayers were read by the Rev. Mr. Bates, of Warehouse Point, Ct., and a sermon preached by the Rev. Mr. Babcock, of Dedham.

The church is a beautiful and imposing structure of stone, built upon a solid foundation of rock. The style is that of the 13th century; the roof high and open; the chancel spacious and elevated; the windows of stained glass, by Gibson of New York, and all the appurtenances, furniture and decorations of the richest and most appropriate kind. The dimensions of the church are 83 feet in length, by 50 in breadth. The entire cost of the church, exclusive of the land and stone, exceeds $11,000, of which Henry W. Clapp, Esq., of Greenfield, has contributed more than $8,000.—*Christian Witness.*

CONNECTICUT.—*Confirmation.*—Bishop Brownell administered the holy rite of confirmation to twenty-seven persons, at St. Paul's Church, New Haven, on Sunday afternoon, April 29th.—*Calendar.*

NEW JERSEY.—On the Ascension Day, 17th May, the Bishop consecrated the Church of the Ascension, in Gloucester city. The request to consecrate was read by the minister, the Rev. Mr. Labagh. Morning Prayer by the Rev. Messrs. Harrold and Boggs, and the Sentence of Consecration by the Rev. Mr. Mackie. The Bishop preached, and administered the Holy Communion.—*Banner of the Cross.*

PENNSYLVANIA.—We present an abridgment of the Convention proceedings as given in the *Banner of the Cross.*

(Continued from page 51.)

ASCENSION DAY.

The Standing Committee having reported that Christ Church, Madison, Jerseytown; Christ Church, Holidaysburg; and St. Mary's Church, Jersey Shore, had not made, within the last three years, any parochial report, nor employed any clergyman, it was resolved that they shall no longer have a right to be represented in this Convention.

The Rev. Dr. Coleman offered the following resolutions. The impressive and affecting remarks with which the Rev. gentleman prefaced his motion will be found in another part of our paper. They were listened to with the most respectful attention, and many in the Convention were affected to tears.

Resolved, That the removal by the House of Bishops of the disabilities imposed by that body on the Right Rev. Henry U. Onderdonk, D. D., would give great satisfaction to the individuals, clerical and lay, composing this Convention; and also, it is believed, to many others, as well in the Church generally, as in the Diocese once under his jurisdiction.

Resolved, moreover, That while such removal would cheer the declining years of a venerable and distinguished servant of the Church, it would secure to his many admirable productions their just estimation by posterity, and be in accordance with the charity so eloquently portrayed in the teaching, and so consistently exemplified in the conduct, of the great Apostle of the Gentiles.

The resolutions were seconded and passed by a *viva voce* vote, there being but two or three negative voices.

In consequence of these negatives Dr. Coleman called for a vote by orders. But he was induced to withdraw this call, on the representation that the *unanimity* of the vote was entirely satisfactory.

Afternoon Session—The Convention met at 5 o'clock.

The charter of Calvary Church, Tamaqua; Zion Church, Philadelphia county; Christ Church, Milton, Northumberland; St. James's Church, West Marlborough, Chester county; and St. Bartholomew's' Church, Kensington, were declared in accordance with the constitution of the Church, and the churches admitted.

The Rev. N. Sayre Harris, from the committee appointed at the last Convention, presented the following resolution, which was adopted:

Resolved, That the parish clergy of this diocese be and they are hereby requested to bring the subject of an ample provision of seats for the poor and strangers before their respective congregations, at such a time and in such a manner as they may deem best calculated to promote the desired end.

The following, presented by Joseph R. Ingersoll, Esq., was adopted.

Resolved, That among the particulars to be reported by each parish clergyman in his annual report, shall be the property other than the church building and lot owned by the parish; the amount of indebtedness of the church or of the parish; the amount of salary which the clergyman is entitled to receive, and whether the same be in arrears, and to what extent.

The Rev. Dr. Upfold submitted a resolution, requiring clergymen who give up their parochial charges on the plea of ill health, to submit a certificate from a physician, in order to retain their seats in the Convention. Adopted.

The Rev. J. M. Douglass presented a petition from St. Thomas (African) Church, praying that the eighth revised regulation, precluding the lay delegates from that church from taking seats in this Convention, be rescinded.

A conversation ensued, when a motion to lay upon the table was put and carried—yeas 99, nays 50.

On motion, 2000 copies of the Bishop's address were ordered to be printed.

The amendment of the sixth article of the constitution, adopted at the last Convention, was voted for, and approved of by a large majority of both orders.

It provides that "All officers and committees appointed by ballot, must, in order to their election, receive a majority of the whole number of votes cast at such election by each order."

The tellers made a report of the result of the election for members of the Standing Committee, from which it appeared that the Rev. H. J. Morton, D.D., J. C. Clay, D.D., G. E. Hare, D.D., and M. A. De W. Howe, of the clergy, and Messrs. George M. Wharton and Thomas Robins, of the laity, had been elected.

The Bishop announced that there was still a vacancy of one clerical and three lay members of the Committee.

A second ballot was proposed, but a motion to adjourn till 9 o'clock, on Friday morning, finally prevailed.

FRIDAY.

The Convention met at 9 o'clock.

On motion, the Convention went into the election of the remaining members of the Standing Committee. While the tellers were engaged in counting the ballots, the following business was transacted:

The Rev. Dr. Dorr offered a resolution expressing the pleasure of the Convention in learning the success of the Floating Chapel, and applauding the efforts of the Churchman's Missionary Association for Seamen. He stated that the success of this enterprise was most flattering, and that it deserved encouragement.

Rev. Henry E. Montgomery, of All Saints' Church, offered a resolution that the petition of the African Church of St. Thomas be referred to a special committee of five, to report at the next Convention.

The Bishop announced that the Tellers were ready to report. The result of the ballotings showing that the Rev. Dr. John A. Vaughan, R. S. Smith, Hon. T. M. Pettit, and William Welsh, having received the highest number of votes, by both clerical and lay deputies, were duly elected members of the Standing Committee, which result was announced by the Bishop.

A motion to postpone the election of Delegates to the General Convention was agreed to.

The consideration of Mr. Montgomery's resolution was then resumed, and the vote was taken, and the resolution directed to be referred.

The Bishop then appointed the Rev. Mr. Montgomery, Dr. Hare, G. M. Wharton, Rev. C. Breck, and Tobias Wagner, said committee.

Mr. James M. Aertsen submitted an amendment to the fourth article of the Constitution, so as to require that lay delegates shall be elected by the congregation or pew holders of the Church they are to represent, and that the charters of the Church shall provide for their election in this manner.

An amendment was proposed, so as not to affect charters now in existence.

The subject was finally referred to a special committee of five to which the Bishop was subsequently added. The committee consists of the Rev. Dr. Ducachet, the Rev. Mr. Howe, Jas. S. Smith, Judge Stroud, and Judge Conyngham.

Another amendment of the same article of the Constitution, requiring that lay delegates should also be communicants as well as worshippers in the Churches they represent for six months prior to their election, was referred to the same committee.

The Rev. Dr. Bowman, of Lancaster, brought up the subject of the fund now under the control of the corporation, for the relief of the widows and children of clergymen of the Protestant Episcopal Church. He mentioned that this fund now amounted to $107,000, through the wise management of its trustees, yet there were but very few who had taken advantage of the fund, by making the required yearly contributions, so as to secure its benefits to their wives and children. He urged that clergymen were generally unable to do so, from the small annual sum they received, being insufficient to do more than provide for the support of themselves and families. The speaker submitted a resolution to refer the subject to the standing committee, to devise some means to alter the fundamental laws of the corporation, so as to extend its benefits among the clergy, and report to the next Convention. He suggested the propriety of expending some portion of this fund in affording means of education for the children of clergymen.

Mr. James S. Smith, a member of the corporation, made some explanations. He stated that the fund, by the terms of the charter, could only be appropriated to the one purpose, that of affording relief to the widows and children of deceased clergymen. All had been done that was in the power of the corporation to extend the benefit of the fund by allowing the vestries of the churches to secure an annuity for the families of their rector, should he die while occupying that post.

The resolution was adopted.

On motion 750 copies of the journal were ordered to be printed.

A vote of thanks was passed to the Vestry of St. Andrew's Church for the accommodation afforded during the session of the Convention in this church.

On motion of the Secretary, it was resolved, That the next meeting of the Convention be held in St. Andrew's Church, Philadelphia, on the third Tuesday of May, A. D., 1850, at 5 o'clock, P. M.

On motion, it was resolved to adjourn *sine die*, and the minutes were read and approved of.

The Bishop then addressed the members, and after prayer and the benediction, the Convention adjourned *sine die*.

MARYLAND.—On the 5th Sunday after Easter, May 13, an ordination was held by the Right Rev. the Bishop of the Diocese in Trinity Church, Elkton, when Mr. Thomas Applegate, late a minister of the Baptist denomination, was admitted to the order of Deacons. The candidate was presented by Rev. Robert Lloyd Goldsborough, Rector of the church—Rev Messrs A. A. Miller, of Baltimore, and R. M. Mitcheson, of Philadelphia, were also present and officiating.—(*Communicated.*)

OHIO.—On Sunday, the 6th of May, the Rt. Rev. Bishop McIlvaine held an ordination in St. James's Church, Zanesville, when Messrs. E. W. Hager, late a preacher in connection with the Methodists, and John Cotton Smith, both students of the Theological Seminary at Gambier, were admitted to the holy order of Deacons. Morning prayer was read by the Rev. Thomas M. Smith, Milnor Professor of Divinity at Gambier, and the lessons by the Rev. A. T. McMurphy, of Dresden, and the candidates were presented by the Rev. W. A. Smallwood, of Zanesville. Professor Smith preached the Ordination sermon, from Hebrews 6th ch. 1st verse: "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection," and gave a very forcible exhibition of the vast importance, as well as occasion, for increased attention to the acquisition of a high degree of knowledge, in regard to the doctrines of the Bible. The concluding address to the candidates was very solemn and affecting, especially when the preacher directed himself to his own son, as one in whose veins the blood of seven generations of God's ministers flowed, and who by the act then occurring, of seeking a place among those ministers, was consummating the most cherished desire of his father's heart.

In the evening, the Bishop preached.

A confirmation was then held, when eight persons received that sacred rite.—*Western Episcopalian.*

On Sunday, May 13, the Rt. Rev. Bishop McIlvaine visited Grace Church, Mansfield. In the morning he held an ordination, and admitted the Rev. Mr. Wallbridge, minister of Trinity Church, Toledo, to the order of the Priesthood. Morning prayer was read by the Rev. J W. Cracraft, of Mansfield, and the lessons by the Rev. Edward Winthrop, of Norwalk. Sermon by the Bishop. The candidate was presented by the Rev. Mr. Winthrop, who, with the Rev. Mr. Cracraft, united in the imposition of hands.

In the afternoon, the Rev. Mr. Wallbridge preached, and the Bishop baptized one child, and confirmed four persons.—*Ib.*

VIRGINIA.—*Convention.*—The Convention of this Diocese met at Charlottesville, on Wednesday, the 10th inst. The Bishop and Assistant Bishop were present. The meeting was opened by Divine service. The number of Delegates was small in the morning, but larger in the afternoon session.

The subject of *William and Mary College*, and the question relating to its Presidency, which was presented by Bishop Johns, was referred to a committee of ten, viz: The Rev. Messrs. Grammar, J. P. McGuire, Stringfellow, Ufford, Kinkle, Messrs. Philip Williams, Walter H. Taylor, Col. Edmund Fontaine, Col. Carrington, and Dr. Thomas Nelson, of Bedford. After which the Convention adjourned.

THURSDAY MORNING.

After the usual devotions by the Assistant Bishop, the Convention received the parochial reports and attended to some miscellaneous business until 11 o'clock, when Morning Prayer was read by the Rev. John Hoff and a sermon preached by the Rev. Charles Mann, from St. John vi. 7. After Divine service the Convention adjourned to Friday morning.

FRIDAY MORNING.

After the usual prayers, on the opening of the Convention, by the Assistant Bishop, a new Constitution for the Theological Seminary was submitted by its Trustees for ratification, and was adopted.

The Committee appointed in regard to the Presidency of William and Mary College, presented the following Report:

"The committee to whom was referred the communication of the Vistors of William and Mary College, relative to the acceptance of the Presidency of the College, by the Right Rev. John Johns, have bestowed on the subject the careful consideration which was due to its own importance and the source from which it emanates, and regarding the proposition now made to the Convention of such importance, as that it may be the duty of the Protestant Episcopal Church in Virginia to make trial of the same, recommend the adoption of the following preamble and resolution.

"Whereas, on former occasions, the partial and temporary services of the Bishop and also of the Assistant Bishop of this Diocese have been given to other objects without materially interfering with their Episcopal duties,

Resolved, That if the Bishop and Assistant Bishop, after further conference with the Visitors of William and Mary College, shall be of opinion that the interests of Religion and Literature will be promoted by Bishop Johns' accepting the Presidency of the College, the Convention hereby give their consent to such acceptance, his continuance in the same being subject to the future advice and action of the Convention, and *Provided*, that until the meeting of the next Convention, he shall be at liberty to devote such time to the performance of Episcopal service, as in the opinion of the Bishop and himself the interests of the Church may require."

After a long debate, the resolution was adopted—73 ayes—28 noes.

SATURDAY was chiefly occupied with the new code of canons. That respecting *offences for which members of the Church may be repelled from the Communion*, was *rejected*. Clergy 42 ayes, 12 noes. Laity 19 ayes, 22 noes

This vote was reconsidered in the afternoon, and the canon *laid over*. The rest of the code was adopted. The next place of meeting is ALEXANDRIA.—*Southern Churchman.*

The number of students in the Theological Seminary is 25.—*Ibid*

CLERICAL CHANGES.

The Rev. Henry Lockwood has relinquished the charge of Christ Church, Pittsford, Monroe county. His post office address, as heretofore, is Rochester, N. Y.

The Rev. N. A. Camp has taken charge of Christ Church, New Orleans, and requests papers and letters to be directed accordingly.

Notices.

BOARD OF MISSIONS.

The Annual Meeting of the "Board of Missions of the Protestant Episcopal Church in the United States of America," will be held at St. Bartholomew's Church, in the City of New York, on Wednesday, June 20th, at half-past 10 o'clock, A. M.

P. VAN PELT, Secretary.

New York, June 2, 1849.

CHURCH OF THE MEDIATOR.

The congregation recently formed and worshipping in the Chapel of the New York University, of which the Rev Francis L. Hawks, D.D., is Rector, held a meeting in that place on Monday, the 28th ult., in compliance with the laws in such cases made and provided, when the title of "The Rector, Wardens and Vestrymen of the Church of the Mediator in the city of New York" was adopted as the corporate name, and the following persons were chosen to serve in their respective offices until Tuesday in Easter Week:

Luther C. Carter, and William P. Furniss, Wardens.

James G. King, Caleb Swan, George Belden, George B. Rapelye, John W. Smyth, Gyrus Chenery, Edmund Hyatt, and Cornelius A. Berrian, Vestrymen, until Tuesday in Easter Week.

New York, June 2, 1849.

A CARD.

To the ladies who contributed to the late Seaman's Fair.

At the last meeting of the Board of Managers of The Protestant Episcopal Church Missionary Society for Seamen in the City and Port of New York, it was unanimously "Resolved, That the thanks of this Board be tendered to the ladies who so kindly contributed their labors to such an effective purpose at the late Fair held on behalf of our Society."

New York, June 2, 1849.

ASSOCIATE ALUMNI.

The Annual Meeting of this Association will be held in Calvary Church in this city on Tuesday, the 26th of June inst., when the Annual Sermon will be delivered. Divine service will commence at 6 o'clock, P. M.

The meeting for business will be held on the conclusion of the services. By order, &c.,

June 2, 1849. W. WALTON, Rec. Sec'y.

Acknowledgments.

DOMESTIC MISSIONS.

Since his acknowledgment of the 22d inst., the Treasurer has received the following contributions:

From Christ ch, Meadville parish, for Cal, 10; St Peter's ch, Freehold, N J, 10; St Paul's ch, Flatbush, N Y, 20; Christ ch, Poughkeepsie, of which $5 is towards the endowment of a Bishopric in Cal, 90; through W H Hubbard, R A in Va, Antrim parish, Mrs E A Clarke, 5; Mrs Eliza Bruce, half, 20; Lexington, Col Smith, half, 5; St Martin's parish, halt, 22; Christ ch, Middlesex, half, 5—57; St Matthew's, Southport, Wis, 5; part of Whitsunday collection, Christ ch, New York, 70. Total, $262.

THOMAS N. STANFORD, Treas.,
New York, May 29, 1849. 139 Broadway.

P. S. The Treasurer would earnestly solicit that Churches having funds for Domestic Missions remit the same without delay, in order that such may appear in his annual statement to the Board. At the same time he begs leave to represent that the Treasury is *more than exhausted*, and that large demands are made on him daily, which he can only meet by speedy and liberal contributions.

FOREIGN MISSIONS.

The Treasurer acknowledges the receipt of the following sums, since 22d inst, viz:

From St Luke's ch, Marietta, O, Africa and China, 10; family mite box, 1; through Rev W D Cairns, Miss Elizabeth Barnes, Columbus, Ga, Africa, 25; St Helena ch, Beaufort, S C, Africa, 46; Greece, 20; Montpelier Female Institute, Ga, Greece, 20—86; St James's ch, Hagerstown, Md, Constantinople, 15; family mite box, 1; through W H Hubbard, Esq, R A, Richmond, Va, St James's ch, Culpepper, Va, R H Cunningham, Africa and China, 10; Miss Eliza Stringfellow, do, do, 10; St James's ch, do, do, 10; children of Mr Stringfellow, China, 25 cts; St Peter's ch, Port Royal, Africa, 10; St Paul's ch, King George co, Greece, 5; Africa, 5; Antrim parish, Halifax co, Mrs Eliza Bruce, 20; Jno Grammer, Africa and China, 20; C H Cabariss, do, do, 2; Mrs M E Grammer, do, do, 5; Mrs E S Easley, do, do, 2; Mrs Phebe Hott, do, do, 1; Mrs H C Barksdale, do, do, 1 50; Miss Mary Smith, do, do, 1; Mrs C Easley, do, do, 1; Cumberland parish, Lunenberg, co, do, do, 5; Mrs Ann S Niblett, do, do, 5; Col Smith, Lexington, 5; St Martin's parish, 22; Christ ch, Middlesex, 5—145 75; Christ ch, New York, part of Whitsunday collection, 5. Total, $285 75.

J. SMYTH ROGERS, Treas.
NewYork, May 29, 1849. No. 2 Park Place.

THE NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sums since his report of 22d inst.

Whitsunday collections—From St John's chapel, Rev John H Hobart, 117; St Paul's chapel, Rev B I Haight, D D, 72 90; Ch of Annunciation, Rev Samuel Seabury, D D, 96 24; St John's ch, West Hoboken, Rev John Reynolds, 3; St Ann's, Morrisania, Rev A Beach Carter, 23; Grace, Brooklyn, Rev F Vinton, D D, 47 22; St Mark's, New Canaan, Rev D H Short, 4 33; Grace, South Middletown, Orange co, Rev G W Timlow, 5 71; St Paul's, Troy, Rev R B Van Kleeck, 25; part offerings of Christ ch, Rev Charles H Halsey, 20; St Stephen's, Rev Joseph H Price, D D, 35 25; St John's, Elizabethtown, Rev R C Moore, 24 90; St Mary's, Brooklyn, Rev J A Spooner, 7; Dr Thos R Ingalls, of Union village, by Rev J A Spooner, 2; Zion ch, New York, Rev Richard Cox, 17 06; St Paul's, Oak Hill, Rev Liberty A Barrows, 2; Christ ch, Greenville, Rev Liberty A Barrows, 1; John Buckley, Jr, a subscriber, 2; Trinity ch, Newtown, Ct, Rev Horace Hills, Jr, 9 55; St Paul's ch, Poughkeepsie, Rev A D Traver, 17 25; Clinton, and parts adjacent, Rev Sheldon Davis, 5. Total, $537 46.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.,
New York, May 29, 1849. 20 John street.

Advertisements.

DR. MURDOCK'S MOSHEIM.

THE subscribers beg leave to inform the Clergy, Students of Theology and others, that they have been appointed by Dr. Murdock sole Agents for the sale of his edition of Mosheim's Ecclesiastical History, and solicit orders for the same. When five or more copies are ordered, the work will be furnished at the lowest rate affixed by the author.

June 2. STANFORD & SWORDS, 139 Broadway.

NEW EDITIONS of the Book of Common Prayer.—The subscribers ask the particular attention to their new editions of the Prayer Book which have been got up with great care, regardless of expense, and on examination will be found to equal any editions in the market. The 24mo. and 32mo. sizes are new books, never before offered.

SIXTEEN MO.

Turkey extra, bevelled, with clasps,	5 00
Do. do.	4 00
Do. with clasps,	4 00
Do.	3 00
Roan, gilt,	1 50
Do. plain,	1 25
Sheep,	1 25

EIGHTEEN MO.

Velvet, with rich mountings and clasps,	7 50
Velvet, plain,	4 00
Turkey extra, flexible, colored edges, and tooled in gold, with clasps,	5 00
Do. do. without clasps,	4 50
Turkey extra, bevelled, with clasps,	4 50
Do. do.	3 50
Do. flexible, with clasps,	3 50
Do. do.	2 50
Roan, gilt edges,	1 25
Do. plain,	1 00
Sheep,	1 00
Cloth or sheep,	25

TWENTY-FOUR MO.

Velvet, with rich mountings and clasps	6 50
Turkey, ex., flexible, bevelled, colored edges and tooled in gold, with clasps,	4 00
Do. do. without clasps,	3 00
Turkey extra, flexible, bevelled, clasps,	3 75
Do. do. do.	3 00
Do. do. clasps.	2 75
Do. do.	2 00
Arabesque, gilt edges,	1 50
Imitation Turkey, gilt,	1 50
Do. plain.	1 25

THIRTY-TWO MO.

Velvet, with rich mountings and clasps,	6 00
Turkey, ex., flexible, bevelled, colored edges, and tooled in gold, with clasps,	3 50
Do. tooled without clasps,	3 00
Turkey, extra flexible, bevelled, clasps,	3 00
Do. do. do.	2 50
Do. do. clasps,	2 25
Do. do.	1 75
Imitation Turkey, gilt,	1 50
Arabesque, gilt,	1 25
Arabesque,	1 00

POPULAR LESSONS.

SIXTEEN MO.

Turkey, extra, bevelled, clasps,	5 00
Do. do.	4 00
Do.	3 50
Roan, gilt,	1 50
Do. plain,	1 25

EIGHTEEN MO.

Turkey extra, flexible, bevelled, clasps,	4 00
Do. do. do.	3 50
Do. do.	2 50
Roan, gilt,	1 25
Do. plain,	1 00

CHURCH SERVICE.

Containing the Book of Common Prayer, and Lessons, bound together.

Turkey extra, flexible, bevelled, colored edges, and tooled in gold, with clasps,	6 50
Do. do. without clasps,	5 00
Turkey extra, flexible,	4 00

STANFORD & SWORDS, 139 Broadway,
June 2. New York.

PUTZ AND ARNOLD'S

ANCIENT GEOGRAPHY AND HISTORY.—D. Appleton & Co. have published—Manual of Ancient Geography and History, by William Putz, Principal Tutor at the Gymnasium at Dresden, translated from the German. Edited by Rev. Thomas K. Arnold, M. A.; revised and corrected from the London edition. 1 vol. 12mo. of 400 pages, $1

This work supplies a desideratum in educational literature, in the compass of a portable volume; it contains a clear and definite outline of the history of the principal nations of antiquity. To render it still more valuable, a concise geography of each country has been added, in which, without entering into minute details, all the important features of its physical aspect, have been carefully marked.

Lately published, uniform with the above—A Manual of Grecian and Roman Antiquities, by Dr. E. H. Bojesen, Professor of the Greek Language and Literature. Translated from the German. Edited, with notes, by Rev. Thos. K. Arnold, M. A.; revised with additions and corrections; 1. vol. This work is already extensively introduced as a text-book.

D. A. & Co. also publish—A Manual of Ancient and Modern History, by W. Cook Taylor, LL. D. Revised, with additions on American History, by C. S. Henry, D.D. 1 vol. 8vo. of 800 pages. $2 25.

A catalogue of D. A. Co.'s Educational Publications, comprising over thirty different works, can be had on application. June 2.

SACRED ALLEGORIES. By the Rev. W. Adams, M. A. 1. Shadow of the Cross. 2. Distant Hills. New York: General Protestant Episcopal Sunday School Union: Daniel Dana, Jr., Agent—Depository No. 20 John Street.

The form of allegory is of all other methods perhaps the best suited to rivet attention, to delight, and to instruct. It is not only agreeable to children: the mass of readers, from capacity, from education, from habit, are not prepared to reason deeply. Talk of abstract things, and they turn a deaf ear; they yawn at the conversation; they throw aside the book, and they sleep under the sermon; but talk of their old friends, sticks, and stones, and trees; embody virtue and vice, and present them as familiar forms, and the mind is arrested. The allegories of Holy Scripture are the most simple, touching, and beautiful. The outlines are so few, yet so clear, that the eager suggestive mind hastens to fill them up. Observe the parable of the "Sower." How prominent are the several parts of the picture. The husbandman, the seed, the act of sowing, the way-side, the stones, the thorns, are clearly presented to the eye, and the instruction is comprehended. How many thousands have gathered food from the Fables of Æsop! Cunning is abstract; but let it be presented in the shape of a sly fox, with a Christmas-goose flung over his shoulders, or as a good swimmer expelling fleas to the extreme corn-cob, or as an epicure in cheese, and at the same time a lover of music, and the moral is treasured up and laid to heart. The 'Pilgrim's Progress' is an immortal work. It lies in the fore-ground of reading, and is a delight through which the educated all pass in their ascent from childhood to age. It is the most elaborate work of the kind; a parable carried out, and filled up with the exquisite art of a great master. With respect to this, the class of works which we now notice may be considered as minor allegories, although perfectly carried out and finished. They have been perhaps more read and admired than anything of the kind since the days of John Bunyan, although their best praises have not been LOUD. They have been the silent tears shed in their perusal. The 'Shadow of the Cross' was the first allegory from the pen of the Rev. Mr. Adams, and its favorable reception prepared the way for that continued series which has since followed, to cheer the Christmas holidays, and to impart instruction and delight to thousands. It is written in the purest Saxon English, and filled on every page with touches of the most tender beauty. If for chastity of style alone, it is worthy of being read and admired with the finest models in the language. Alas! the author of these exquisite productions has gone whither the cross casts no 'shadow,' but the noon-tide sun shines constantly, and 'sorrow and sighing are done away.' What we have from his pen we treasure up and lay to heart. He has gone to the Eternal City, and to the 'Distant Hills,' which he has pictured so beautifully. Parents and others who wish to furnish suitable presents for the young, will find at the Depository, No. 20 John street, a selection of the choicest books, whose external embellishments accord with that which is written. The page on which these works are printed is like a little slab of Parian marble; so pure, so white, so polished; and rival the utmost luxury of the English press.—*Knickerbocker for February.*

LATHROP'S APOSTOLIC SUCCESSION.

CHRIST'S WARNING TO THE CHURCHES: with an appendix on the Apostolic Succession. By the Rev. Joseph Lathrop, D. D., with an introductory notice by the Rev. J. M. Wainwright, D. D. Handsome 16mo. 50 cents.

"A Treatise on the necessity of external ordination, and of a succession from the Apostles to constitute valid Orders, from a Congregational minister, is somewhat of an anomaly. Yet this is such a one. The author was settled in West Springfield, Mass., and delivered and published these sermons on the occasion of being visited and annoyed by an itinerant preacher, who 'made great pretensions to piety.' and 'taught that every saint has a right to preach.' The work in its present republished form, cannot fail to be useful in teaching men from whence authority to preach the Gospel is to be derived."—*Calendar.*

Published by STANFORD & SWORDS,
June 2. 139 Broadway.

NEW BOOKS BY STEAMER.

Hook's Meditations, new volume.
Botfield's Notes on Cathedral Libraries of England.
Blarkey's Temporal Benefits of Christianity.

Imported and for sale by
STANFORD & SWORDS,
June 2. 139 Broadway.

Poetry.

From "Ancient Hymns of Holy Church."

Hymn for Whitsuntide.

Creator Spirit come! Thy dwelling place
To make forever in the new-born heart,
And Thy supernal grace
Truly to us impart.

Thou whom we honor as the Paraclete,
Thou gift of God, Thou fount and fire of love,
Most holy and most sweet,
And Unction from above;

Thou who the seven-fold gifts dost bring from heaven,
Standing at God's right hand through ages long,
Thou who new songs hast given,
And loosed the silent tongue;

Pour on our senses all Thy holy light,
And to our hearts bid flow the stream of love;
Our weakness turn to might,
Shed on us from above.

Drive far the foes that seek our spirit's sway;
And bind once more the broken bonds of peace;
Lead us upon our way;
And make our wanderings cease.

Make us to own through all eternity,
Thee with the Father, and the only Son,
The holy Persons, Three,
The glorious GODHEAD, One.

To God the Father be all glory given,
And to the Son uprisen from the sod,
Who reign with Thee in Heaven
One only living God.

Selected Matter.

From the American Review.

Macaulay's Essays.

Lord Mahon.—Lord Mahon's work, so far as we know, was not heard of by the public, until it appeared, and has been little noticed in this country since its appearance. First published in 1844, it has waited five years for republication in America. At length, the Messrs. Appleton, one of the best and largest publishing houses in the country, have put it forth, in their best style, under the editorial supervision of the able and judicious Professor Reed, of Philadelphia, a man of extensive learning and excellent taste, and one of the fairest, clearest, calmest minds that have lately appeared in the field of American letters. The work could not have passed to the public through better hands; and, but that we dislike the mode of expression, we would add, those hands could not well have been employed on a more acceptable work. Both the editor and the publishers are the more entitled to our thanks, forasmuch as they have performed the task with the prospect of but a remote and slender advantage to themselves; for it could hardly be expected that a work which had waited so long for a publisher, should have a very quick or very large sale, when published. This fact, however, must not be supposed to indicate a want of taste and appreciation in the public for historical literature. For, if Lord Mahon has waited five years to find one publisher, Mr. Macauley has found three publishers in as many months, and four or five large editions of the latter are likely to be disposed of before the half of one small edition of the former shall have been sold. Nor do the two works differ more in popularity than in temper and style; Lord Mahon uniformly writes like a gentleman, a scholar, and a Christian; Mr. Macaulay writes just like himself; in their views, feelings and dispositions, they are almost as unlike as Edmund Burke and Thomas Paine; in short, however much we may respect so high an authority as popular taste, we feel bound to confess, that, in the most essential qualities of an historian, Lord Mahon seems to us as much better than Mr. Macaulay, as he is different from him. Nor is this conclusion taken up lightly or unadvisedly; it is the result of a pretty careful study and comparison of the two works; we know, moreover, that there are a few who agree with us in opinion now; and we have the confidence or the vanity to think the number will increase. The book has nothing savoring of "a nine days' wonder;" without any of the qualities that ordinarily make men mad, it has come forth silently, and, we venture to predict, will silently make its way. Though but little, if any, longer than Mr. Macaulay's two volumes, it covers a period of nearly fifty years; and that, too, without any appearance of incompleteness or want, or a sacrifice of any matter that would add to the real interest or value of the work But, though about the same length as Macaulay's two volumes, it is a book which on would naturally be much longer in reading, because it never puts one in a hurry; abounding in invitations to linger, and contemplate, and reflect, it seldom, if ever, leaves on the mind that sense of positiveness which men are more apt to crave than to be the better or wiser for having.

Johnson and Boswell.—Mr. Macaulay's treatment of Boswell and Johnson is much of a piece with that of Mr. Croker; indeed, the whole article is chiefly made up of a rather unnecessary display of small learning and great insolence. Many of his remarks on Boswell are such as we do not deem worthy ourselves to repeat. Johnson he allows to have been a man of some benevolence, and, on that account, not undeserving of praise; yet he does not scruple to load him with such phrases as, "the last of Grub street hacks," and an "ill-dressed, coarse, ungainly pedant;" and his whole account of Johnson's struggles with poverty and want, is such as we cannot well see how a man of honorable and humane feelings could have given; its tendency being only to excite in the reader a disgust and contempt of that brave, noble, and, though rough, yet gentle spirit, for the very reasons that ought to draw upon him the greater honor and respect. Though professedly writing a criticism on Johnson, he does not once allude to his greatest work, the Dictionary; whether from contempt of it, or because he could find nothing in it to sneer at, may be a question; yet he finds room for a wretched scoff about Johnson's "celebrating the close of Lent with sugarless tea and butterless buns." Elsewhere he calls this great and good man "a bigot," which, indeed, is the gentle word whereby this great professor of liberality usually designates those from whom he happens to differ in opinion. And it is considerable, that, even in treating of Johnson's acknowledged virtues—his piety, benevolence, patriotism and honesty, Mr. Macaulay, either from some unhandsome design, or from a spontaneous malignity, sets them forth in such a way, and confines his notice to such manifestations of them, that the reader, if he be at all in sympathy with the writer, thinks rather worse of the good Doctor for having them. But this, in fact, is Macaulay's usual method of treating the characters of those whose opinions he dislikes, but whose virtues he cannot deny. For example, in the great Duke of Marlborough, he professes to find no one virtue, save an unconquerable attachment to the English Church; and he takes care to represent this virtue in such a manner, that the Duke may appear the worse for cherishing, and the Church the worse for inspiring it. Does he fear lest some men's virtues may recommend their opinions, that he surrounds the former with grotesque and ludicrous associations, and thus contrives to provoke a good-natured ridicule upon characters whom every good principle and every right feeling bids us venerate? We hope our readers need not be told that it is difficult to conceive of any thing more pernicious and discreditable than such a spirit as this. For, surely, to be of a temper to mock and ridicule the greatest and best of our species, indicates a state of mind and of heart that is very far from favorable to virtue or to truth. In short, this practical atheism of human virtue, which runs through nearly all that Mr. Macaulay has written, is far more vicious in itself, and vitiating in its influence, than the honest infidelity of a great many such men as Gibbons and Hume.

Again, Mr. Macaulay says, that Johnson's "passions were violent, even to slaying, against all who leaned to Whiggish principles." Now, if the critic had any regard for truth, why did he not tell us how to reconcile this statement with Johnson's well-known admiration and friendship for Burke; and that too, when Burke was on all hands allowed to be as sound a Whig as any man in the party. Again, he tells us, "the judgments which Johnson passed on books, were, in his own time, regarded with superstitious veneration; and in our time are generally treated with indiscriminate contempt." We doubt if this be strictly true. We have, indeed, often seen and heard Johnson's criticisms questioned, canvassed and exploded, but we have never seen or heard them treated with contempt, nor does it seem credible that any man should treat them so, who was competent to understand them. We believe many of his critical judgments are very erroneous, but, even in his greatest errors, he evinced a largeness, sobriety and rectitude of mind, which, it seems to us, must secure them a respectful consideration from every one who has a proper respect for himself. Here, again, however, we must plead our ignorance of English customs; but we feel tolerably safe in saying, that it is hardly creditable among us to treat the great instructors and exemplars of our race in a vain, flippant and contemptuous style, even when refuting their errors. Besides, Johnson's witticisms, compared with those of his predecessors, seem highly respectable in themselves; and our only wonder is, how, with so little help, he could do so much towards making the science what it now is. If we be not mistaken, Coleridge is generally ranked at the head of English critics; yet it may be doubted whether Coleridge is more in advance of Johnson, than Johnson was of nearly all who had written before him. Of Johnson's efforts in this line, perhaps the "Life of Milton" is the least satisfactory; yet it is very observable, that, with all his antipathy to Milton's opinions, he is incomparably more liberal and respectful towards the poet, than Mr. Macaulay is towards Johnson, or even Bacon; indeed, we question whether Mr. Macaulay ever spoke so liberal and generous a word of any man, as Johnson's well-known remark concerning Milton's piety. But we suspect this is one of the *few* instances wherein Mr. Macaulay has said a *little* more than he meant; for, his chief virtue as a writer, seems to be an itching fondness for saying smart things, which *sometimes slightly* blurs his perception of the truth.

Of these instances, we will give a few, merely as specimens, before leaving this part of the subject. Speaking of Johnson, he says: "If we judged him by the best parts of his mind, we should place him almost as high as he was placed by the idolatry of Boswell; if by the worst parts of his mind, we should place him even below Boswell himself." Now, we know that Johnson, with all his vigor and reach of understanding, had the moral simplicity of a child; and, like many other great men of childlike natures, and in whom the religious feelings were strong and quick, he had somewhat of a childish regard for ghosts, and omens, and visions, and dreams. Yet even these weaknesses (for such undoubtedly they were; nor do we suppose there is any human virtue but is clogged with some unhandsome excrescences) seem to us to borrow a certain grace and dignity from the principle out of which they sprung. And such, we venture to say, is the view that any right-minded man would take of them; and as such, he would approach them with respect, and wish to draw a veil over them; or, if truth bid him not conceal them, he would, in obedience to the same truth, touch them gently, and take care to show them in such a way as should rather humble us, than excite our mirth. Yet these are the things which Mr. Macauley regards as "the worst parts of his mind;" which he apparently delights in unfolding, and misderiving, and exaggerating; and respecting which he tells us, that if, in his best moments, "some childish prejudices, such as would excite laughter in a well-managed nursery, came across him, "his mind dwindled away from gigantic elevation to dwarfish littleness." Speaking of Boswell, he says, "Many of the greatest men that ever lived have written biography. Boswell was one of the smallest men that ever lived; and he has beaten them all." Again, after mentioning some distinguished writers: "But these men attained literary eminence in spite of their weaknesses. If he had not been a great fool, he would never have been a great writer." And again: "He had, indeed, a quick observation, and a retentive memory. These qualities, if he had been a man of sense and virtue, would scarcely, of themselves, have sufficed to make him conspicuous; but, as he was a dunce, a parasite, and a coxcomb, they have made him immortal." These are but specimens of the usual agility of our author's pen; in all his many long essays, there are but few paragraphs in which similar beauties may not be found. Doubtless such things are very fine, very wonderful, very profound, but especially wonderful in this, that they enable us continually to see the author, or rather, to see nothing else. It may indeed be questioned, whether there be any truth in them; but those, we apprehend, who have learned to relish Macaulay, will hardly esteem this a defect; and all must confess them to be most admirable and exquisite agitations of wit.

Some few of our readers may have seen Mr. Carlyle's noble article on Johnson and Boswell, originally published in Frazer's Magazine in 1832. If so, they must have been struck with the contrast between Carlyle and Macaulay in the whole spirit and temper of their minds, as shown in their respective views on this subject. Perhaps we cannot better express this contrast then by saying, Mr. Carlyle evidently thinks, and would have us think, the better of Boswell for his admiration and love of Johnson; Mr. Macaulay, the worse of Johnson for being loved and admired by Boswell: with the one, Boswell seems exalted, with the other, Johnson seems degraded by the sympathy and connection between them. Carlyle, indeed, does not attempt to conceal or disguise the mean and bad qualities of Boswell; neither does he evince any unworthy delight in contemplating and exposing them; but he evidently regards them "more in sorrow than in anger," or in joy; and the manifest reluctance with which he states them approves his just concern for the truth, in thus disclosing what he wishes were not true; while, on the other hand, he appears to take pleasure in discovering beneath them a vein of manhood which cannot choose but feel the touch and obey the call of real greatness and goodness, and which delights in the recognition and the society of what is like itself or above itself in others. Of course, therefore, he does not set forth those qualities in such a way as to excite an over balance of disgust or contempt; on the contrary, the ill tempered sneer which is apt to arise on a superficial view of Boswell's character, relaxes and softens down into a good natured smile, as the reader attains the deeper and juster view which the critic gives him;—a smile of sympathy, not of scorn, and which assuredly is as much more salutary to the reader, as it is more just to the subject. Nor, on the other hand, does he endeavor to put or to keep out of sight the errors and infirmities of Johnson; but the whole is so done, that Johnson, instead of suffering in his credit from the mean and bad qualities of his friend, appears all the greater and better for raising out whatever of good there was in him. Thus both of them stand before us ennobled by their strange yet beautiful connection; Boswell appearing the better for what he discerned in Johnson, and Johnson the better for what he developed in Boswell.

Now, we have little sympathy with many of Carlyle's opinions, nor have we much patience with his style; we could fill several pages with objections to them; yet we cannot but think that in this case, at least, his representation is as much more faithful to truth and fact than Mr. Macaulay's, as it is more grateful to a humane and benevolent temper. For, assuredly, contempt and enmity are quite as apt to misrepresent these objects as affection and respect; and these exhibitions are much the more hurtful, because their natural effect is to cherish in us the feeling which we are at best too apt to indulge, how much better we are than others. In the article in question, Mr. Carlyle, notwithstanding his obliquities of style and opinion, writes with a manly earnestness and simplicity which makes us feel that he is thinking and would have us think of something besides himself; if his manner be somewhat effected, it is not the affectation of a selfish and ignoble vanity. There is indeed a zeal in his representations, but it is not the zeal of an advocate; he evidently loves both Johnson and Boswell, but it is a love that bids us look at its object, not at itself; and he manifestly endeavors to clear the way for us to take a full and fair view of the persons before him, not to occupy our thoughts with his own diseased and distorted notions concerning them.

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April 28 –3t$

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TEACHER WANTED for a School in the upper part of the town. The School is small at present, and the salary will be moderate. But arrangements are in contemplation which may soon render it quite an object. Address, with name and reference, H. H. H., Churchman office. May 19—3t

CHURCH SCHOOL FOR YOUNG LADIES, under the supervision of the Pastor of the Church of the Holy Communion, Miss AYRES, Principal. No. 54 West Twenty-first Street, New-York.

The Fall Term of this Institution will commence on the 18th of September, A Prospectus of the School may be obtained of the Rev. W. A. Muhlenberg, D. D., No. 110 Twentieth Street; of Messrs. Stanford & Swords, No. 139 Broadway; and at the Depository of the Sunday School Union, No. 20 John Street.

REFERENCES:

L. M. Hoffman, Esq., J. H. Swift, Esq., W. F. Cary, Esq., Govr. M. Wilkins, Esq., W. H. Aspinwall, Esq., R. B. Minturn, Esq., Murray Hoffman, Esq., Hamilton Wilkes, Esq. Sept. 2—tf

LIGHTNING RODS.—Orders for A. M. Quimby's improved lightning rods, addressed to him at his residence in 27th St., between 2d and 3d Avenues, New York, will receive immediate attention. When the building to be protected is at a considerable distance, a description of the same, including one or two rough sketches, such as a plan of the roof, showing the position of the chimnies, ridges, &c., is required, and the rods and fixtures are then forwarded, with written directions for putting them up. March 24—tf

MRS. ISAAC WILKINS' BOARDING SCHOOL for Young Ladies, at Westchester, Westchester county, N. Y.

Mrs. Wilkins wishes to receive a limited number of pupils into her family as boarders, where they will receive maternal care as well as every advantage of education, both plain and ornamental. Terms for board and the English branches from $150 to $175 per annum, according to the age of the pupil. References to either Rev. C. D. Jackson, G. M. Wilkins, Mr. and Mrs. Costar, Mr. and Mrs. J. D. Wolf, W. C.

In New York, Prof. C. C. Moore, LL. D., Prof. Saml. Turner, D.D., Prof. Taylor Lewis, D.D., N. Y. University, Rev. Samuel Seabury, D.D. May 12—4t

MISS HATHAWAY'S SCHOOL FOR YOUNG LADIES.—at 171 Sixth Avenue—next door Blondel's Book Store. Terms of Tuition graduated according to the studies pursued. Circulars can be obtained at the School Room. Miss H. has permission to refer to various Gentlemen of Respectability, whose names are published in her circulars. March 17—tf.

SCHOOL FOR MORAL DISCIPLINE. The undersigned proposes to open a School immediately after the Christmas holidays, at City Point, opposite Fort Independence, commanding a beautiful view of the harbor, islands and shipping, and enjoying a most pure and exhilarating atmosphere; and he trusts that the experience he has had under the Rev. E. M. P. Wells, will insure him the confidence and patronage of the public.

Moral Education is the peculiar object of this School; to educate boys, not as if they were physically, but morally, men; men in infancy; and to teach them to act now on the same principles which they must or ought to act on in future life; to form, (or, if need be, to *re*-form,) a moral character; to treat them as possessing a soul as well as a body, a heart as well as an intellect; and as if existing not for this world, but in this world for another; not only to give power to the intellect, but to direct it; not simply to have the intellect under the control of the heart, but to bring that heatt under the influence of those great moral principles which form the Government of God.

In Intellectual Education the object is to teach the pupil to think, to reason, to investigate, to discover for, and teach himself, rather than to write down on the voluminous pages of the memory the acquirements of others, without making them his own.

Physical Education is a principal subject of practical as well as theoretical attention, in food, exercise, air, bathing, the organs, and the habits. It is considered important, not simply for its effects on the body, but chiefly for its effects on the mind. Many of the vices in life arise from a neglect of Physical Education.

Exercise is taken regularly three times a day, Sundays not excepted.

Daily Bathing, in sea water, is strictly attended to.

STUDIES.—The regular studies are the Elementary and Higher Branches requisite for a thorough English Education, including Singing, Book-Keeping, Exchanges and Navigation.

Extra studies are the Ancient and Modern Languages, Instrumental Music and Drawing.

The Government is moral suasion, rather than physical force. The object is to show the reason for obedience and thus lead the mind to approve of, and pursue, the good; never to indulge, but always to be kind; never to be severe, but always to be strict; to obtain unqualified obedience, by request, if possible, but always to obtain it; and, in this case, not to accomplish it by the infliction of sudden pain or fear, but by a gentler, yet longer process; the privation of play, of conversation, of familiar social intercourse with the instructors. We wish not to punish evil, but to cure it; and better yet, if possible, to prevent it. For this purpose, the boys are always with some member of the government, or one of the instructors. At study, at play, at meals, at rest, by night and by day, the boys are always with the Superintendent or a teacher.

CONDITIONS.—Boys are received for a period of not less than six months, nor under the age of nine years. The boys, while members of the school, must be wholly under the direction of its government. The parents and guardians are requested to satisfy themselves fully respecting the school, and determine whether they can give up their boys wholly to its management for the time specified.

The expenses are $3 50 per week. The first quarter is to be paid in advance. As a boy is not to be received for a less term than six months, so the full expenses of the six months are to be paid. All expenses for board, tuition, books, (except for extra studies) stationary, washing, mending, medical attention, &c., are included in the foregoing charge.

Extra studies, $5 per quarter, for each branch, (in classes) except Music and Drawing, which are $10 per quarter.

The School is under the supervision of a Visiting Committee, consisting of Rev. E. M. P. Wells, Rev. Alexander H. Vinton, D. D., Rev. William Croswell, D. D.

REFERENCES.—The gentlemen of the visiting Committee. WILLIAM BRADFORD.

☞ All communications should be addressed to WILLIAM BRADFORD, Principal of School for Moral Discipline, City Point. Jan6,1849,tf

THE MUTUAL LIFE INSURANCE COMPANY OF NEW-YORK, No. 15 Wall street. Nett amount of accumulated Premiums invested in mortgages and N. Y. State and City Stocks and U. S. Government, $376,282,20.

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May22—tf

NEW ORGAN OF ANNUNCIATION Church, New York, Rev. S. Seabury, D. D. Rector.

At a meeting of the Vestry, held Oct. 2d, 1848, Floyd Smith, Esq., Chairman of Committee on the payment for the Organ, and approval of the same.

Reported. That after due examination by Messrs. C. D. Judah, and J. H. Cornell, whose report is appended, they recommend the acceptnace of the Organ, and move a vote of the Vestry commendatory of the instrnment, and of Mr. Jardine as the consttuctor thereof.

"We report that the workmanship and material are of the best quality, which, combined with its *fine tone* and *perfect voicing,* renders the Organ, in all respects, an excellent and complete instrument, and that it is in all its details, faithfully and fairly made, and reflects much credit upon its maker."

The Committee offer the following resolutions.

1st. That this Vestry do hereby receive from Mr. Jardine the Organ built by him for the Church of the Annunciation, as being perfectly and completely finished, even beyond the requisites of the contract, and as being entirely satisfactory to this Vestry.

2d. That this Vestry, entertaining a high opinion of Mr. Jardine's competency as an Organ Builder, and having every reason to be well satisfied with the gentlemanly and very correct deportment of Mr Jardine in his intercourse with the members of this body while building the new Organ, take pleasure in recommending him to all persons who may require the services of an Organ Builder. Signed, FLOYD SMITH.

(This is an instrument of the largest class, containing 3 Ranks of Keys, 30 stops, and 2 stops of Pedal Pipes, both to CCC. sixteen feet.)

Mr. Jardine respectfully solicits orders, which will be most faithfully executed.

Organ Manufactory, 548 Pearl Street, New York.
Dr16,tf

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Premiums are payable annually, but may be paid semi-annually or quarterly, and parties taking Life Policies may, when the premiums amount to fifty dollars, if they prefer, give their individual notes for ONE-HALF the annual premium, upon which they are required to pay six per cent interest.

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Inverness, Nov. 24, 1848—1y1tmi.3tm4p

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